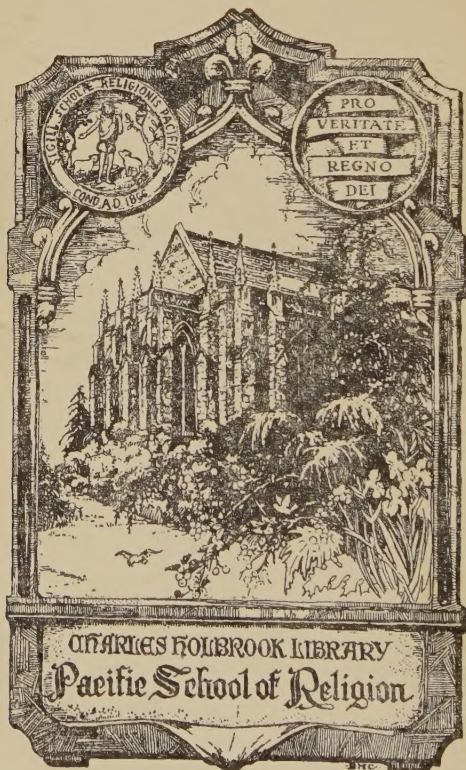


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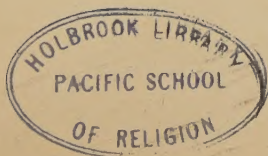
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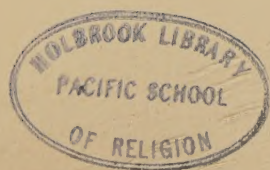
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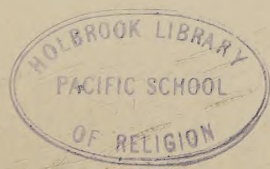
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HOLINESS TYPOLOGY.







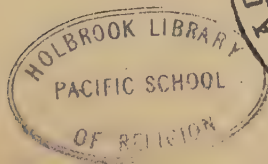
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HOLINESS TYPOLOGY.

BY
W. E. SHEPARD,
Evangelist.

"Now all these things happened unto them for ensamples: (types, see margin) and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

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PREFACE.

We send forth these pages with the prayer that all that meets the approval of Christ may be blest to the upbuilding of His Zion, and that all mistakes may be overruled and may not make any lasting impression upon the reader's mind. If any one is disposed to seek for mistakes, we can save him the trouble of looking, for they are here, and one can generally find what he is looking for. So let the critical mind save itself time and labor by handing the book to some hungry soul, who will evidently have wisdom enough to choose the wheat and not attempt to feed on the chaff.

We do not claim entire originality in this work. "There is no new thing under the sun.

"Is there any thing whereof it may be said, See, this is new? it hath been

already of old time, which was before us.”
Eccl. 1:9, 10.

We know of no work devoted exclusively to holiness types of the Old Testament, and knowing that it would be quite impossible to send out a book on the subject of holiness in general, and expect one to find in it anything that is not found in other books, and in much better and more readable style, we have ventured to give this little volume a chance in the world, to fill any niche the others may not have found.

We kindly ask the prayers of the reader for God's blessing on this work.

W. E. S.

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HOLINESS TYPOLOGY

CHAPTER I.

FROM EGYPT TO CANAAN—GETTING STARTED.

In treating this subject, which so clearly illustrates Christian experience, we notice four very important epochs in the journey of the Israelites to the land of Canaan.

1. Getting started from Egypt.
2. The deliverance at the Red Sea.
3. The defeat at Kadesh-Barnea.
4. The crossing of the river Jordan.

In all these we find types of human experience. "Now all these things happened unto them (the Israelites, in their journey) for ensamples (margin, types): and they are written for our admonition, upon whom the ends of the world are come." *1 Cor. 10:11*. Egypt is a type of the world: its bondage illustrates the sinner's bondage to sin; Pharaoh symbolizes the devil; crossing the Red Sea,

Difficulty
justification; and crossing the Jordan,
sanctification. We will notice first the
difficulties in starting from Egypt. There
are five things worthy of note in these
difficulties. The first is Pharaoh's point-
blank refusal to let them go, and the other
four are his concessions. When Moses
and Aaron appeared before Pharaoh ask-
ing him to let the people go, he flatly
refused. *Refusal*

I. "And the Lord said unto Moses, Pha-
raoh's heart is hardened, he refuseth to
let the people go." *Exodus 7:14.* Of
course he refused. They were his sub-
jects. He would not relinquish his claim
on them, for they were of too much service
and brought in too much revenue into his
coffers. Here we find the first difficulty
in the way of the sinner seeking salva-
tion. He feels that he needs and wants
deliverance from the thralldom of sin.
The devil has been a hard taskmaster.
Surely he has been in the bondage of the
devil.

"To turn them from darkness to light,
and from the power of Satan unto God."
Acts 26:18. "He that committeth sin is

of the devil." *1 John. 3:8.* Will the devil let his subjects go? Will he quietly submit and say, "All right, if you wish to be a Christian, I have no objections"? No. He will refuse, like Pharaoh. He will bring his infernal machinations to bear upon the seeker, to deter or persuade or frighten him from his purpose.

When Pharaoh saw that his refusal was unheeded he made a proposition.

CONCESSION NUMBER ONE.

"And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God *in the land*. And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us." *Ex. 8:25-27.*

Sacrifice in the land. Pharaoh was quite a schemer. He wanted to overthrow God's plan of deliverance. Egyptians regarded cattle as sacred. He knew,

and so did Moses, that if the Israelites sacrificed cattle "in the land," in sight of the Egyptians, it would bring forth their displeasure and the result would be a complete failure in their deliverance.

How like Satan! When he sees that his refusal is unnoticed and his subjects are bound to leave him, he yields a point and proposes a compromise. "If you really mean to be a Christian, all right, but remain in the world." How many have heeded the compromise and are now sacrificing "in the land"! They were honest in their desire to be Christians, but they failed to get clear away from the world. They have joined the church, have been baptized, are doing religion, but they are still "in the land." They mingle with the world, act like the world, talk like the world, and dress like the world. They are simply in the world. Multitudes of such are deceived, and are crowding the broad way to hell. How miserable one must be who is trying to hold on to Christ with one hand and the world with the other! But these two are too far separated to cling to both at once.

Such a one has no real sympathy or help from either. They are something like the bat. It seems the bat wanted to mingle with the mice, but was refused because it looked so much like a bird. Then it took to the birds, but was likewise rejected, seeing it looked so much like a mouse. Away with your bat religion. Be one thing or the other.

A certain professor was specially versed in entomology. The students decided to play a joke on him. They obtained the body of one bug, the head of another, wings of another and legs of another, and placing them properly together made a fine specimen of a bug. Presenting it to the professor they asked him its name. After taking a good look at it, he finally remarked, "Well, boys, I think that is a humbug." A little religion, no real salvation, a good deal of the world, somewhat of the devil, a good sprinkling of morality, some sanctimonious piety, well placed together, and you have a good type of a humbug Christian. Such people behold the joy and blessings and service of real Christians and wonder why they

Cut loose from the world.

are not more blessed. They see the Christian's growth and wonder why they do not grow in grace. They look with longing eyes as the saint runs up the shining way, and are disappointed when they see that in their experience they get nowhere. They are much like the two men who crossed a certain river one night just above a waterfall. They tied their boat to a stump and proceeded to have a good time. Late in the night, after getting under the influence of liquor, they got into their boat to return home. They rowed for a long time, but did not gain the other shore. They feared to stop rowing, as the current might take them over the falls below. So they rowed, and rowed, and rowed, all the remaining night, and when morning dawned, lo, and behold, they were still tied to the old stump.

Now, you who are going through the motions of religion, without enjoying salvation; who have tried to start but got nowhere; have joined the church and have your name on its roll without joining the Lord and having your name

written in heaven ; who are afraid to cease striving, for fear the current will sweep you over the falls, do you not see why you make no progress ? You are still tied to the old stump. You are hooked on to the world. You are yet "in the land."

Cut the shore line and launch out.

CONCESSION NUMBER TWO.

10 "And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness ; only ye shall not go very far away." *Ex. 8:28*. What a schemer ! He knew if they did not get very far away, he would not have very far to go after them. And Moses knew, if they were not far away, and saw hard times and got hungry, they would be so close to the leeks and garlic and flesh-pots which they had left behind, that there would be a strong temptation to cross over and have a feast.

Thus, Satan, when he sees that he can not persuade one who desires to be a Christian to remain in the world, will propose for him to go only a little distance away. "Live on the border land,

then I shall not have far to go and bring you back. Live close to the world, and when you do not get enough from above to satisfy your longings, just step across and go to the theatre or card party or social dance, or if that is too worldly get up a fourth-class theatre or frolic in your church, for you must have some pleasure, especially when young, so be border-land Christians." Thus he speaks, and thus he succeeds in, alas, too many instances. Oh, the sad failure in so many lives by hovering around the border line! Sometimes in and sometimes out; sometimes with a ray of joy and light, and sometimes in the darkness of Egypt; one day of resolving to do better, the next day down in the dumps.

Too much mixture, brother. Too near Egypt. "Ye cannot serve God and mammon."

Move away from the border. You are subject to too many allurements and too near the enemy's quarters. The story is told of a certain man who lived on the border line between the North and South during the war. He was an "all things to

*I know
single
border
that
Beligion*

all men" sort of a make-up, in the wrong sense of that term. One day, looking down the road, he saw a party of soldiers having on them blue jackets. He thought the Union men were coming and would ask him on which side he was, so he was ready with his answer as they put the question. On replying that he was a Union man and that his sympathies were with the North, they were glad they had met a friend, and so helped themselves to such as he had. Later, he spied another squad of soldiers, but they had on gray jackets. When they asked him who he was he replied that he was a Confederate, and that his sympathies were with the South. Being glad to find a friend, they likewise helped themselves and passed on.

But imagine his dilemma when, upon another occasion, he beheld a company of soldiers, some of them wearing blue coats and some of them gray. He felt sure they would soon ask him what he was.

He was afraid to say North and dare not say South. While he was trying to settle on something the question came,

*Brother
Loved
people*

"What are you?" He hesitated and stammered, and finally said, "To tell the truth, I ain't nothing and not much of that."

Now, my border-land friend, the lines will be drawn, the question will be put. What will you reply? That you are "nothing and not much of that," or will you be all for Christ? Oh, for an experience which will enable its possessor to say on all occasions, whether thrust with the sinners or Christians, "I am all for Christ!"

N. CONCESSION NUMBER THREE.

"And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we must hold a feast unto the Lord. And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve the Lord;

for that ye did desire. And they were driven out from Pharaoh's presence."

Ex. 10:8-11.

What a proposition! Leave the children behind. What a tendency for the parents to be drawn back where the children were!

When Satan cannot thwart God's plan with souls on the above propositions, but sees they are determined to leave his kingdom, his next move is to hold on to the children. In too many instances has he succeeded. Too many children of saved parents are left in Egypt. Parents may not always be to blame for this, for many have been saved after their children had grown up or got out from under their immediate control. But the promise is for us and our children, and God will not hold us guiltless unless we are claiming His promise and praying daily for them, and doing our best, by holy living and godly example and proper persuading, to bring them from darkness to light. Many parents have seen their children grow up in Egypt in their worldly ways and pleasures and have allowed them to

wrap the insidious coil of worldliness around their own hearts, until they have been unconsciously drawn back to the same plane on which the children live. Now the children do not see enough in the lives of their parents to induce them to become Christians, and the parents wonder why the children are not saved. May not the answer be, "No inducement at home" ?

Many fathers and mothers before they will ever see their children saved will have to confess to them that they have not lived before them as they should, and will have to ask them to forgive their unchristian conduct.

V. CONCESSION NUMBER FOUR.

"And Pharaoh called unto Moses, and said, Go ye, serve the Lord ; only let your flocks and your herds be stayed : let your little ones also go with you. And Moses said, Thou must give us also sacrifices, and burnt offerings, that we may sacrifice unto the Lord our God. Our cattle also shall go with us ; there shall not an hoof be left behind ; for thereof must we take to serve the Lord our God."

Ex. 10:24-26.

This time they may take their children only leave their flocks and herds, or in other words, their possessions. Any thing to hinder them in their service to God.

Again we see the cloven hoof. If one is determined to be a Christian and get far away from the world, claiming the promise for His children, as a last resort he tries to persuade him to leave his possessions behind. And, as in the foregoing propositions, he frequently succeeds.

Some people will shout and seemingly rejoice in revival meetings; will praise the Lord with happy hallelujahs, and sing, "I'm glad salvation's free," and it seems to be with them, for you may approach them anywhere, and bring a glad response, but put your finger on their purse and they draw in and shrink up like a sea anemone when touched. Why is the church so hindered in its finances? Why is there such a tendency to suppers, frolics and entertainments; people running after the supper room instead of the "upper room"?

For two reasons, viz.: they have not enough salvation to satisfy their longings, so they go to the world, or rather bring the world to them for it. The other is, the church members have left their possessions in Egypt, and the church has not the necessary means to run expenses, so they act as if God was bankrupt and they had to go to the devil for his assistance. Shame that the church cannot be run without running into the ground (world). Millions of heathen are groping on in superstition and darkness; many missionaries are waiting in vain to carry them the glad news; multitudes of small-salaried preachers are going without their meager stipulations; numbers of churches are now defunct. Why? Principally because professed Christians have left their "flocks and herds behind." It seems to be the devil's last hold on a sinner. The proper way is to recognize God's ownership of all our silver and gold, and then see to it that He gets systematically at least one-tenth. "Will a man rob God?" Of course he will, and multitudes are doing it right

along, and as a result many precious souls are being robbed of the light and salvation that would come to them. A great deal depends on the start in the Christian race. Get a good start from Egypt. Not in the land, not hovering around the border line, not without claiming the promise for the children and not without our possessions. "There shall not an hoof be left behind."

This is the way to start.

CHAPTER II.

FROM EGYPT TO CANAAN ²CROSSING THE RED SEA.

The children of Israel were determined to leave Egypt, and leave they did. Six hundred three thousand, five hundred fifty, "from twenty years old and upward," besides the women and children, take up their march from Egyptian serfdom. The deliverance at the Red Sea clearly represents the sinner's deliverance from his sins. "They were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual." Ex. 12:39. Every sinner should hurry away from sin, for he may drop into hell any minute. No preparation is necessary, he cannot make himself better by tarrying.

~~"If you tarry till you're better,
You will never come at all."~~

The Lord did not lead them through by way of the Philistines lest they should see war and get discouraged and go back. He knows just how to lead the sinner. He does not let too much hardship come at once or let the light on too fast, lest he should be disheartened and turn back. The pillar of cloud by day and of fire by night went before and was their guide. The Lord always goes before and guides the footsteps of the sinner. Enough light will always be shed on his way to lead him through. The wise men followed the star, the light from the East, and it lead them to the very spot where Christ was.

When they got to the Red Sea they were in a great dilemma, or rather trilemma. They looked back and saw the Egyptians following them; they looked forward and the Red Sea was in front; they looked around and behold the mountains.

If there was ever a time when the sinner saw the magnitude of his sins and realized them pressing in hard upon him and no way out, it was when he strove to

forsake them. When they saw the Egyptians they were sore afraid. Oh, that sin would alarm the sinner likewise! And they cried unto the Lord. A very good thing to do. The best thing a sinner can do is to cry unto the Lord for deliverance. But they nearly got discouraged and thought it better if they had not started from Egypt.

How many times have we seen the sinner almost get discouraged and feel like giving up just before victory came!

The heartless wail, "I've tried once and didn't get through," has been repeated by thousands.

Moses now told them to "stand still and see the salvation of God." There comes a time to stand still, quit struggling, and see what God will do.

A man fell overboard and struggled for life. A stalwart sailor stood by and seemed ready to jump in and help him out, but let the drowning man sink and rise and then sink again and rise; and as he sank the third time, in jumped the sailor and rescued him. Those looking on wondered why the sailor did not rescue



*The drowning
man fell
three times
and was
rescued
by the sailor*

him at first, and his reply was that he had to wait until he ceased struggling, otherwise he would have drowned them both.

Sinner, stop your struggling and let Christ save you.

"The Egyptians whom ye have seen to-day, ye shall see them again no more forever." Comforting words! "And their sins and iniquities will I remember no more." *Heb. 10:17*. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." *Isa. 43:25*.

The next announcement was that the Lord would fight for them and they should hold their peace. Surely no man can save himself—the battle is the Lord's and Christ is our Captain. He will do the saving.

"Speak unto the children of Israel that they go forward." But how can they go forward? Does it not mean death to venture into the Red Sea? While there comes a time for the sinner to stand still, there follows also the command to go forward. It seems impossible, for doubt

and fears loom up ahead to hedge up the way.

“But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.”

So God would say to the poor soul who sees only darkness and doubt ahead:

“Lift thou up thy hand of faith and stretch it out over the sea of difficulties and take hold of the promise, and the obstacles will roll away and you will see your way clear to pass through.”

Christ will surely divide the sea and make a way through.

“And the angel of God, which went before the camp of Israel, removed and went behind them.” The angel of God and a pillar of cloud stood between the Israelites and Egyptians long enough to give the Israelites a chance to venture out by faith and get the victory.

So God gets in between the sinner and his sins so he can step out by faith and get deliverance.

Notice this peculiar fact, that it was dark night just before they crossed

through to the other side. The old adage says, "It is darkest just before day."

The darkest time for the seeking sinner is just before the daylight of God's salvation breaks in upon him.

God caused the sea to separate and the children of Israel passed through to the other side. But the Egyptians marched on after them, right into the sea. Moses again stretched out his hand and "the Lord overthrew them in the midst of the sea." How beautiful the type! "He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." *Micah 7:19*. God buries them beneath the waves. With the Egyptians it reads, "there remained not so much as one of them." When God blots out one's sins He does not leave one, all have to go down. Glory to God!

"Thus the Lord saved Israel that day out of the hand of the Egyptians." Thus the Lord saves his people from their sins. "And thou shalt call his name Jesus (Savior): for he shall save his people from their sins." *Matt. 1:21*.

"And Israel saw the Egyptians dead

upon the sea shore." Separated from them, could not harm them any more. Separated from sins—deliverance at last, dead.

"And Israel saw that great work which the Lord did upon the Egyptians." Yes, and when the Lord saved us from our sins we saw it, and as they "feared the Lord and believed the Lord and His servant Moses," so we for the first time feared the Lord, and oh, how we believed Him and clung to Him and His servant that led us to Him.

When they got across the sea and found they were indeed delivered they sang and shouted and had a real hallelujah time. So when the Lord delivered us from our sins and took our feet from the miry clay and set us on a rock, He put a new song in our mouths and we shouted His praises and glorified the Lord.

Reader, have you crossed the Red Sea?



CHAPTER III.

FROM EGYPT TO CANAAN³—DEFEAT AT KADESH—BARNEA.

Some fourteen months from their deliverance at the Red Sea finds the Israelitish host at Canaan's border. They camp at Kadesh-Barnea. This marks another epoch in their history. God's design was to lead them from this point into Canaan. They had received the law and other lessons and should have moved right into the land.

Their sad failure here shadows forth the fatal results which have come to many Christians when the light concerning holiness comes to them.

Kadesh means *holy*. God had led them up to this holy spot and from there they might look over into the promised land. Sooner or later God will lead the convert to Kadesh. He will gently lead

him to that holy place from whence he can look over and see the glorious experience of sanctification.

God never intended the convert to wander around from year to year before receiving perfect love, but, like the Israelites, when he has received the law and is properly instructed he should at once press into holiness.

Twelve spies were sent over to spy out the land. Their names were Caleb, Joshua, and—who were the others? Who can remember them? The Sunday-school scholar remembers the two above mentioned, but what theologian can recall the others?

And yet their names are all recorded in holy writ. These ten brought back an evil report of the land. They were all leaders, occupying high positions, and the evil report coming from such a source caused an epidemic of fear and doubt in camp and resulted in the disaster which followed. How many leaders in the ministry and other Christian work have given an evil report of holiness and thus hindered multitudes of God's children

from entering into rest! And these ministers, what are their names? We read of Wesley, Fletcher, Bramwell, and might ~~write~~ of scores from their day down to the present, whose names, like Caleb and Joshua, are in the mouths of thousands and whose sacred memories linger in our minds, but those evil-report men, have they blessed the land? have they helped the church? do their names hang upon our lips? Who are they? Echo answers, "Who?" We forget their names. Blessed oblivion! The land and its products were favorably reported to the camp, but it was the giants and walled cities which caused them to speak unfavorably. Holiness is all right, of course. Who would object to its precious fruit? But these evil reporters see the giant obstacles and are scared out and thus fail to enter in and deter many others. Oh, for more men and women with backbone and bravery and grace and grit, like Caleb and Joshua, who can say, "Let us go up at once, and possess it; for we are well able to overcome it"! *Num.* 13:30.

Giants and walled cities. "Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there." "All the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." *Num. 13:28, 32, 33.*

Thousands of people to-day would go over and possess the goodly land of full salvation were it not for the giants which show their grim visages, and the walled cities reaching to the skies and exhibiting apparently impregnable barriers against victory.

Why are there not more people sanctified? What are the giants and walled cities which stand in the way? Perhaps the mention of a few might help the fearful. The leading family of giants to-day is called Fear. There are several brothers of them. Each has his influence.

1. *Future Fear.* This seems to be

the chief giant of the country. A direct descendant of Mr. Anak. He scares more people than any of his countrymen. *Fear of the future.* Fear of losing the experience. They would be so glad to get the blessing, but they are so afraid they will not hold out. As if the promise could not hold them up, or God's everlasting arm was insufficient.

We have heard the story related of a man unaccustomed to the ice, crossing the frozen river. He was so afraid the ice would break through that he got down and began to crawl. Looking up he saw a team coming along drawing a load of pig iron. Encouraged and comforted he arose and walked, knowing if the ice could sustain that weight it could surely hold him. Christ is able to hold us up. Paul said he was persuaded that Christ was able to keep that which was committed unto Him against that day. *2 Tim. 1:12.*

Jude said He was able to keep us from falling. *Jude 24.*

2. *Influence Fear.* Some are afraid to profess holiness for fear they will fail in

some way, and so exert a bad influence on others. What is the influence as it is? Would not more grace result in a better influence? Those who hesitate on such an excuse are generally the very ones who are careful in their life, and when they do profess holiness see to it that they live it. It is the thoughtless, careless, helter-skelter people who never think of other people, who have a bad influence sometimes. It does not make much difference to the devil which scarecrow scares, so it keeps the believer out of Canaan.

3. *Failure Fear.* "I know I must obtain it by faith, but I am afraid that when I believe, I will find out that I did not receive it." Reader, did you ever think or say that? Is not God as faithful as you? Has he not promised to accept and sanctify the gift which is handed over to Him? Will He fail to do His part when you have faithfully yielded all to Him and then stepped out by faith, trusting Him for a pure heart? Never. "Faithful is he that calleth you, who also will do it." *1 Thess. 5:24.*

Wouldn't it be awful to say to Christ, "I have given up everything to Thee; all I know and all I don't know. Thou has promised to accept me and sanctify me, but I do not believe Thou art faithful in doing it"? What does the Scripture say? "He that believeth not God hath made him a liar." Be careful that in your unbelief you do not make God a liar.

4. *Popular Fear.* "What will the people say?" If it was only more popular some people would accept it more quickly. If there were only more of the "better class," there would be more inducement to some. It is the same old story—"Have any of the rulers or of the Pharisees believed on him?" *Jno. 7:48.* It is easy enough to go with the popular tide, but to stem it and even go alone is quite another thing. The fear of the people has kept many from Canaan. Pastors sometimes fear the people. If it was only popular they would go in for it, but their "bread and butter" is at stake if they preach holiness contrary to the opinions of the people. It is good to

“suffer the loss of all things” for Christ’s sake, and then one is not going to worry over the opinions of people or bread and butter or anything else, for he has already lost all.

5. *Obligation Fear.* This descendant of Anak looms up in the distance and speaks in thunder tones: “You can’t meet the requirements; you can’t live up to it; it is all you can do to keep justified.” What a hobgoblin he is! And many a poor yearning heart fails at the apparent multiplied obligations and responsibilities of the sanctified life and settles down in discouragement. “It is all I can do to keep justified.” But do you keep justified all the time? The fact is, it takes the experience of sanctification to enable the believer to keep converted. Some people seem to think that sanctification would be a big white elephant on their hands. And furthermore it is so big that it might get away, and the bigger it is the harder it is to hold. Brother, it is just the opposite. You do not have to hold on like grim death for fear it will get away; submit to Christ

and He will come into your heart and life and hold you and keep you. Can you serve God with a little grace better than more grace? Can the great ocean steamer make better progress and plow through storm and billows better with a low head of steam than a full head? Can a business man do more business with a small capital than with a large one? Can the soldier travel as fast and fight as well on half rations as full rations? A full salvation is necessary to properly equip us for Christian service and holy living. And, really, there are no new obligations necessarily placed on one who gets sanctified more than on one who is not. God does not have one code of laws for the sanctified and another for those not fully cleansed. His commands are for all. Holiness is obligatory. The precepts are just as binding to the offcast who wallows in the gutter as the holiest man who walks the earth. For one to say, "I do not profess holiness, therefore I can do so and so," is no better than for a sinner to say that, because he does not profess religion he is licensed to do as

he pleases. Every one is required to do right and live right and obey God. What sin, either by omission or commission, will the Lord graciously allow you to commit that He will not allow the sanctified? "He that committeth sin is of the devil." *1 Jno. 3:8*. Reader, will you allow any one of this Fear family to keep you out of Canaan? Fear and unbelief kept the Israelitish host from the Canaan rest; will you permit them to hinder you? Did you know that the "fearful and unbelieving" head the vast procession going down to hell? *Rev. 21:8*. Beware of this awful sin. You may conquer if you will. There are other giants in the land outside the family of "Fear." Some of these are:

6. *Giant Contradiction*. This dark monster menaces the believer and is continually pointing out Scriptural discrepancies, and proving from the Word that no one can live holy in this life. He looks big, but he is a spook. He vanishes when searched out. He shows you chapter and verse (sometimes, but more frequently it is home-spun) where

"There is none righteous, no not one," "If we say we have no sin we deceive ourselves," "There is none that doeth good," etc., taking the Scripture out of the context and thus changing the sense intended by inspiration and quoting verses pertaining to the sinner and not to the Christian.

By thus wresting the Scriptures, taking part of a text or an isolated one, almost anything may be proved. One might thus prove that it is right to steal, for the Bible says, "Let him that stole, steal." But when we add the rest of the words "no more" to it, another meaning is given. One may prove that there is no God; for these words do occur in the Bible: "there is no God." But the whole sentence reads: "The fool hath said in his heart, There is no God." And nobody but a fool would say such a thing.

We heard of a preacher delivering a sermon against pride, and he took these words for a text: "Top not come down." He had evidently not studied the whole text, "Let him that is on the house-top not come down." All the

Scripture that can be brought to bear against the doctrine of holiness is only apparently contradictory, and much of it used by opposers is hardly that. Where there is one even apparent contradiction there are scores which are as clear as noonday in favor of it. Faithful jurors in court take the preponderance of evidence and then make their decision accordingly.

The Bible evidence is overwhelmingly in favor of holiness. There is not one text in the Bible rightly understood which stands out against it.

Reader, if you are hindered by this giant, take a good Bible promise and place it in your sling, take a good aim and see if you cannot slay him.

7. *Giant Hypocrite.* This giant does not say very much. About all he says is: "See there." He does a good deal of looking and much pointing. He is always pointing out to the believer some defect, some fault or sin of some one professing holiness, and saying: "See, there is one of your holiness people." So the seeker of perfect love is confronted with the

inconsistent lives of some professors and trembles at the thought of making such a profession. The sinner makes the same excuse and cries, "Hypocrites!" But do we say, "All right, that is a sufficient excuse for you, the Lord will let you off"? No. It is true some talk louder than they live. As some one writes: "You cannot always tell the size of the egg from the size of the cackle."

We have heard of a steamer that took all the steam to blow the whistle. But this does not prove that every big cackle does not mean a good-sized egg, or every steamer that whistles is all whistle.

We ought to live up to our profession and we ought to profess all the grace God has given us. "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." *Philem. 6.* Every good thing. Holiness is a good thing. Then acknowledge it. There are some professing purity, who make great blunders, but perhaps they are ignorant.

One person's light is not necessarily another's light. One is responsible only

according to the measure of his light.

We have more light to walk in now than in our earlier Christian experience.

Some things, perhaps, we did then innocently, which to-day, on account of additional light, would be sin and would bring condemnation and darkness. We should have charity for others who perhaps have not had the light or training that we have.

There are but few people of our acquaintance who profess holiness but what do some things we could not consistently do. And very likely we do things that they would not.

We should correct our fault if we discover it and we should have charity for those who may not see exactly as we do. People generally find what they are seeking for. If it is faults and failures, they can find that, or if it is holiness, that may be found in other people or for one's self.

Then there are some walled cities which loom up in the distance, which look very impregnable to the believer.

They are so large and so high and have such thick walls. How can they be overcome?

1. *The City of Confession.* This appears, to some, immense. Its walls reach to the skies. And a certain peculiarity about it is that it always seems to magnify as the believer looks at it. And with some it increases to that magnitude that it fills the horizon and shuts out all the light and only itself can be seen.

How hard it is for some to walk right up to this formidable barrier and compass it about and shout its walls down! Yes, there is a better way than that. Hear the words of Joshua and Caleb: "Neither fear ye the people of the land; for they are bread for us." *Num. 14:9.* Go right up to this walled city and swallow it whole. Make a meal on it. Get it in your mouth in some way. It may seem a big bite and bitter, perhaps, but it will get sweeter and sweeter. The children of Israel were afraid to venture into the land for fear the people would eat them up. *Num. 13:32.* Joshua and Caleb were anxious to move forward into that country and make bread of them. Oh, brother, do not let these obstacles swallow you, but

you swallow them. Be willing to confess the experience. It is giving God the glory and not boasting in yourself. We testify to it so that others may get hungry for the same. If we should keep it all to ourselves, how selfish that would be, and some poor starving soul might miss the blessing. Let us do unto others as we would have them do to us. If no one had told you about it, would you be seeking it or enjoying it? Then turn and help some one else. I have known a number who came right up to the point of confessing the blessing and they backed out. The smile of victory would be on their faces, and they would rise to tell the glad news, but the big word which expresses the blessing came before them and they hesitated, and toned down and did not come out plain.

I thought they were going right through, but they failed, and sat down with the radiance gone and became succumbers instead of overcomers. "And they overcame him (the devil) by the blood of the Lamb, and by the word of

their testimony." *Rev. 12:11*. Get the blood applied and then tell it out in a way to be an overcomer. Press right through every difficulty and come out on the victor's side. A friend was telling me of a certain field of grain, owned by his father, into which one of the hogs used to go and feed. On being watched by the hired man, it was found that the hog gained entrance to the field under the fence through a hollow log.

The log happened to be curved somewhat, so one day the man turned it so that both ends were on the same side of the fence. He then watched for the hog to make his appearance, which he did. He went to the end of the log as usual to pass through into the field and when he came out, to his great surprise and disappointment he found he was on the same side of the fence he went in at. He tried it again, but with the same failure. And thus many believers start, and one would think they were going right through with a clear-cut testimony, but lo, the devil manages to turn the log, and they come out on the same side they

were before. Why will Christians be afraid or ashamed of God's words? He says if we are, He will be ashamed of us. Another walled city is discovered by some who look over into the land. It is called :

2. *The City of Prejudice.* It keeps many from entering into rest. It is quite an extensive city, having several important additions. The northern annex consists of cold indifference; the southern addition is hot-headedness; the eastern, unscriptural teaching and education, and the western is ignorance. This great city spreads its dark wings and holds many a poor soul in the distance.

Prejudice. A great obstacle! It is brought about in different ways. If it were not for the wrong training of some they would have been sanctified long ago. Some have been taught that only at death can one be purified; others that it is brought about by the gradual processes of growth; and still others that all is received at regeneration. When the plain scriptural plan of instantaneous sanctification by faith is presented, it frequently arouses opposition and thus

their prejudice keeps them from the blessing. Some are prejudiced through their coldness and inactivity, others through their ignorance and others through their hot-headed, and high-headed, and big-headed stubbornness. Why not lay down all this prejudice and take God's Word as the man of our counsel and let that decide for our course of action?

3. *The City of Wrong Impressions.* This is a spook town, for there is nothing to it. It is simply an apparition, but it scares multitudes. It looks like an extremely formidable city. Its great walls are covered with turrets. They loom up in the distance and terrify the people fearfully. Each turret has its name. We shall mention only a few of them, for their name is legion.

Will the reader look carefully and see which one stands the most in his way?

The wrong impressions concerning the teaching and experience of holiness are much used by Satan in hindering the work of full salvation.

(a) "*They claim absolute perfection.*"

We have never known any one who claimed such perfection. This belongs only to God. Christian perfection, which means perfect love, may be enjoyed here and now, but never absolute perfection.

(b) "*They claim to be so holy they can't sin.*" Another mistaken idea. We have heard many advocates of holiness preach and testify, but never one have we heard claim such a state in which he could not sin.

The Word teaches us that we need not sin and that Jesus came to save his people *from* their sins. *Matt. 1:21.*

In *1 Jno. 3:6* are these words: "Whosoever abideth in him sinneth not." Also,—“He that committeth sin is of the devil.” *1 Jno. 3:8.* Again, “Whosoever is born of God doth not commit sin.” *1 Jno. 3:9.*

We never get where it is impossible to sin, for that would relieve us of our free agency and make us mere machines.

The Bible clearly teaches us that in order to be justified we must forsake all sin, and nowhere does it, after that, give the believer a license to go back into the

business. But if one should be drawn astray and commit an isolated act of sin, thank God "we have an advocate with the Father, Jesus Christ the righteous."

1 Jno. 2 : 1.

Repentance puts a stop to sinning, but the trouble is, when one is converted there remains the old root of sin, known as the carnal mind, in the heart, and this frequently rises in unholy emotions and causes the believer much trouble to keep it in subjection. When one gets sanctified, this inbred sin is destroyed (*Rom. 6 : 6*) and then the warfare is all on the outside, and this enables one to live a Christian life more easily. But to think that one can sin every day in word, thought, and deed, and yet be a Christian, is a deception of the devil. He could not do worse than that himself. A sinning Christian! What a misnomer, what a contradiction! One might as well talk about an honest thief, a truthful liar, a healthy invalid, a living corpse, or a holy devil. How much more blessed to have Christ enthroned in the heart, cleansing it from all sin, and in His own way

governing our lives, controlling our thoughts and directing our steps, that we may live from day to day free from condemnation and enjoying the approbation of God!

(c) "*They claim they are never tempted.*" We have never heard such teaching. On the contrary, many temptations are incident to the sanctified life. Christ Himself was tempted, yes, tempted "in all points like as we are, yet without sin." We will never be above the Lord. But it is one thing to be tempted and quite another thing to yield to the temptation. It is no sin to be tempted, but the sin comes in yielding to it. The more grace one gets in his heart, the more he becomes like Christ; and the probabilities are, the more he will be tempted. So, instead of the sanctified being free from temptations, they have increased temptations. The reason is clear. They are more calculated to do Satan's kingdom damage; hence, the more Satan will aim his big guns at them, and the more he will lay snares to catch them and cause them to fail. Perhaps one is saying, "If it is true that

the sanctified have more temptations than others who are not, then I do not want that experience, for I have all I can stand now." But you forget that God gives more grace. His grace is sufficient and He has promised to point out a way of escape. I would much rather have a great deal of temptation with a great deal of grace in my soul to withstand it, than less temptation and less grace.

(d) *"They claim that they have reached the top and that they can't grow any more."*

It seems strange that one should get such an impression. The truth is that holiness puts one in a state where he can grow in grace better than ever before. The reason is obvious. It removes the obstructions to growth. It gets all the weeds out of the soul and waters it with the showers from heaven, and upon it shines the "Sun of Righteousness with healing in his wings." Just fitted to "grow up as calves of the stall." Frequently there is little growth before heart-purity. Sometimes the growth is the other way. They grow cold or grow small. As some one has said: "Some Christians are like

the bumblebee, biggest when first born." If one will search the Scriptures upon the subject of growth, he will find that the growing in grace comes in after sanctification.

Not that it is impossible to grow before, but as a rule there is not much growth till after purity. Look at the mass of Christians who are not yet fully cleansed. Some of them have not as clear an evidence now as when first they were saved; not so much victory over sin as in their earlier experience. And yet some think they can grow into sanctification. How long would it take them at the present rate to reach it? We can grow in grace, but not *into* it. The tree will grow when planted in the orchard, but who ever heard of a tree growing *into* an orchard? One may swim when he gets into the sea, but who thinks that he could swim *into* the sea? Get into the ocean of God's full salvation and then grow.

(e) "*They think themselves better and look down upon other people.*" But Paul, writing of perfect love, in the thirteenth

chapter of First Corinthians, says that it "is not puffed up, doth not behave itself unseemly." True holiness is humble. It does not say, "I am better than thou," but it may say, "I am better than I used to be."

(f) "*Their testimonies are so full of boasting.*" David said, "My soul shall make her boast in the Lord." *Psa. 34:2*. He then added: "The humble shall hear thereof, and be glad." If one boast in the Lord, simply telling what the Lord has done for him, it magnifies and pleases Him, and if any body around is humble he will rejoice over it; but if he who hears such is not humble, he will probably get disgruntled, and go off mad and say, "Those people are all the time boasting about themselves." No, not about themselves, but about the Lord. Surely, it is not good to boast of one's self. And one should be careful in testifying to full salvation to always put "Jesus" first; as, "Jesus keeps me," or "Jesus sanctifies me," or "Christ purifies my heart." The testimony, "I am sanctified," may give the opposer a better chance to find fault,

even though such a testimony be true.

(g) "*They have no need of the Lord's prayer.*" Another wrong impression. No one is fit to pray that prayer until he is sanctified or seeking for the whole will of God to be accomplished in him. "Thy will be done." How much of God's will—a part, or all of it? "This is the will of God, even your sanctification." *1 Thess. 4:3*. Be careful how you pray that prayer if you are not in sympathy with holiness.

(h) "*It is a modern doctrine.*" Strange statement, that! It is as old as our grandparents; for do we not hear them tell of the good old times in their childhood when people preached holiness? It is as old as Wesley would be had he lived till now, for he preached it. It is as old as the apostles would be had they lived till now, for they preached it and wrote it. Go back still farther. It dates back as far as Adam, for he was made in the very image of God, and surely that is holiness. Yes, holiness antedates our grandparents, Wesley, the apostles, Adam, and even this old world, hoary with the

years of time. Hear the word of the Lord: "According as he hath chosen us in him BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame before him in love." *Eph. 1:4*. No, it is not a new doctrine, only a new experience to some of us.

(i) "*It breaks up the churches.*" If Scriptural holiness would break up a church the sooner it is broken up the better. Real sanctification makes people one. "Sanctify them through thy truth * * * that they all may be one." *Jno. 17:17, 21*. "For both he that sanctifieth and they who are sanctified are all of one." *Heb. 2:11*. Does that look much like breaking up a church? It looks to me like building up the church and making it what it ought to be. Jesus further said in that prayer in the seventeenth of John, that the object of this sanctification and oneness was, "that the world may believe that thou hast sent me."

When the church wheels into line in regard to this doctrine, sinners will be inquiring the way of salvation. If holiness

ever disrupts a church, it is because that church opposes it, which means opposition to God, and then appears "Ichabod" upon her banners.

There are some churches which would be broken up, so to speak, if real repentance should be faithfully preached there. But would that be the fault of repentance? Holiness does make a stir in some places, but it is because it ferrets out sin. The real Christians (the humble) shall hear the glad news and be glad. The converts will accept it and rejoice, but the "perverts" will get mad and say, "It is breaking up the churches."

(j) "*They lower the standard of regeneration.*" Let us put that to the practical test. Who is it that is sweeping the superficial milk-and-water converts into the church without a change of heart, the pastor and evangelist who preach the doctrine of holiness, or those who oppose it and sneer at it? We find many who have come in without regeneration, but under whose labors were they? As a rule, the pastor who sneers at holiness brings neither superficial nor any

other kind of converts into the church. People may say what they will, but those who enjoy perfect love and have the clearest conceptions of sanctification have also the clearest conceptions of regeneration. If it had not been for the faithful and clear teaching in a holiness revival meeting, the writer of these pages might have still been plodding on, a member of the church and still in his sins; but when the standard of regeneration was properly set forth, he found he was not in that state, although he had been seeking for sanctification. He at once sought the pardoning grace of God and after that entered into the experience of sanctification.

We fear the people are apt to make a mistake here. One should be very careful to know that he is justified up to date before he attempts to obtain heart purity. A profession of sanctification on top of a backslidden experience or spurious conversion may result disastrously to the soul. There is no better way to find out one's spiritual state than to attend one of these holiness meetings where they are

accused of "lowering the standard of regeneration."

These wrong impressions are a subtle foe, keeping many a hungry heart from the table of full salvation. Ask God for light, seek it in His word and at the throne of grace, and surely it will come. Do not shut your eyes or close your heart to the great truth of holiness. Let it not be said of you as of Jerusalem, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." *Luke 19:42.*

What became of the Israelites when they failed to go in and possess the land from Kadesh-Barnea?

Well may we ask that question! Shall we say that they remained at that sacred spot and spent their remaining days in sight of the promised land? Nay, verily. They turned their backs on that goodly land and wandered in an opposite direction. What becomes of the Christians who get light on holiness, who stand at Kadesh-Barnea in their experience, and feel that God is urging upon them His

claims and calling them to step out and possess the goodly land? Will they remain in their justified relation before God and stand continually in full view of holiness? Impossible. Will God justify sin? Can one get light on anything and know God is calling him and refuse His call and reject that light and still retain His favor and remain justified? No. He who fails to walk in the light and obey God, forfeits his justification. And many have done it. They have felt it their duty to get sanctified, but the giants and walled cities have frightened and hindered them, and they have failed and have drifted into dead formality and a backslidden state.

We once heard a Bishop of the Methodist Episcopal Church say, that, any one who received light on this glorious experience and failed to walk in it would forfeit his justification and stand as a condemned sinner in the sight of God.

While conducting revival meetings in Nevada City, Cal., a brother arose and stated, that, once in his life, while he was a Christian, he came right up to the door

of this experience of sanctification, and was about to step into the blessing, but he failed and backed out, and went into darkness and remained so for ten years.

Another brother, in Pasadena, said, when he lived in Scotland, two evangelists came to his town, where there was a small church of which he was a member. They presented the doctrine of holiness and about half the membership accepted it and got the blessing. The other part, which included himself, rejected it, and they all backslid, while the others retained the favor of God and kept saved. This same brother came to the altar during our meeting and was soundly reclaimed and very soon sought the experience of holiness, stating that he wanted to hurry up and not lose his justification again.

The children of Israel wandered for long, weary years in the wilderness as a result of their disobedience to God. After a while we find them far from the promised land in places which seem strikingly typical of experience to-day.

About the most remote place is

Zalmonah, which means "shady," and then following that they came to Punon, and that means "darkness." What an illustration of the life of many who have rejected holiness! All over the land can be found people, and even preachers, too, who once had a Christian experience. They came to Kadesh but failed to enter Canaan. To-day where are they? Their usefulness has gone, and so has the light in their souls. They got into Zalmonah and were laid in the shade. They kept on and got into Punon and are remaining there in darkness. Oh, that they might arise and press their way yet up to Canaan's happy land!

CHAPTER IV.

FROM EGYPT TO CANAAN ~~4~~ CROSSING THE JORDAN.

There seems to be a prevailing idea that Jordan is a type of death, and as Israel passed through Jordan and entered Canaan, so the Christian must pass through some cold stream and enter in upon the heavenly possessions beyond. Granted that Jordan may mean or typify death; that does not necessarily mean the death of the body, but death to sin. Again, if it should mean physical death, even then there is no river, but all dry ground. The fact is, to the one who is walking with God here, death does not become a cold stream to be forded, but, on the contrary, it is more like a curtain that has hidden from us the heavenly country, and our Savior says, "My child, we have been walking together on the plane of

holiness here on earth, I will lift the curtain and we will continue the walk in the heavenly country." The only difference between Enoch or Elijah and God's holy people now, in passing to the better world is, that, those prophets took their bodies with them and others leave theirs behind.

AT JORDAN'S BRINK.

A great spiritual lesson is to be obtained from the crossing of Jordan into Canaan, typifying, as it does, the entering in by faith into sanctification. The great army of Israel have come up from the "howling wilderness" and stand at Jordan's bank. Forty years before they had stood at the bank of the Red Sea. Later, they stood at the border-land of Canaan, but fear and unbelief kept them from entering in. It is not the same host that stood at Kadesh-Barnea. Their bones are bleaching in the wilderness. Two of the warriors only, survive: Caleb and Joshua. Nearly the same number, though, stand on Jordan's bank as stood at the Red Sea, but they were children in Egypt or else born on the way.

Before the vast multitude rolls the Jordan, overflowing its banks. Across it lies the land flowing with milk and honey. Joshua, under God, is the leader, as Moses had shortly before passed away.

The passage of the Jordan is one of the most striking figures of entering the sanctified life we can find in the Scriptures.

The third and fourth chapters of Joshua give us this beautiful symbol.

THE PREPARATION.

First chapter and eleventh verse tells them to prepare victuals, for they are to go over Jordan and possess the land. What a contrast to leaving Egypt! Then, they were to hurry and not prepare victuals; now, they are to prepare. The sinner should hurry and get out of his sins, for he may be in hell the next minute. The believer should carefully make a definite dedication of all into the Lord's hand, thus preparing the way for the great blessing he is to receive. This should not take long; many spend too much time. Give up all at once and let the King of Glory come in.

THE NEW WAY.

“For ye have not passed this way heretofore.” *Josh. 3 : 4.* True, they had not, though they knew well the route they had traveled. The Egyptian bondage lingers clear in the minds of some, though forty years previous. They knew the experience of deliverance at the Red Sea. Sinaitic thunders seem still to reverberate in their ears. The sad defeat at Kadesh-Barnea reminded them they had passed close to the Promised Land thirty-eight years before. Murmurings, and disappointments, and plagues, and deaths still whisper to them that they had passed through the toilsome drudgery of the wilderness. But they had not “passed this way.” When the believer stands face to face with the great problem of holiness he is very forcibly reminded that he has not passed that way before. There lies a hidden path over which his feet have not passed. There spreads a table at which he has not dined, a land he has not explored. He remembers his conversion—he knows that route, perhaps has been over the road many times.

Well he remembers the defeats, the failures, the disappointments and sorrows through which he has passed. Yes, he has passed that way, but here is a way which he has not passed: "the way of holiness." *Isa. 35:8*.

SANCTIFY YOURSELVES.

"And Joshua said unto the people, Sanctify yourselves." The Lord wanted them set apart, separated, devoted unto Him. Entire sanctification consists in man's work and the Lord's work. Man's part precedes the Lord's.

The one who defines sanctification as setting apart and stops there, limits the meaning. It has a double meaning. First, to set apart, to separate, to dedicate, to consecrate, to devote to a sacred use. Second, to make holy, to purify, to cleanse.

The first definition is the human element, the second is the divine. When the human side is met, the divine immediately follows. When we sanctify ourselves, *i. e.*, dedicate, or consecrate, or set ourselves wholly apart unto the Lord, He immediately sanctifies us; *i. e.*, puri-

fies us, cleanses us, makes us holy. Thus, before the children of Israel could go into Canaan they were to sanctify themselves, and before the believer to-day can enjoy full salvation he must sanctify, dedicate himself wholly unto the Lord. "For tomorrow the Lord will do wonders among you." This was to follow their separation to God. ~~Reader~~, if you want the Lord to do wonders for you, give yourself entirely to Him.

THE PROMISE.

"Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." The ark contained God's word, His will, His promise. How appropriate that it should go before! To the believer the promise stands out before, saying, "Come on and you shall receive the blessing."

The promise to the children of Israel was, that, as soon as the soles of the priests' feet should rest in the waters of Jordan, the waters should separate and they could pass on through.

So it is to the believer to-day. When he has made his dedication complete, the

promise is, if he will step out by faith he will receive the blessing. It is the touch of faith. "Whatsoever toucheth the altar shall be holy." *Ex. 29 : 37*. "The altar sanctifieth the gift." *Matt. 23 : 19*.

The woman who pressed her way through the throng to Jesus, only touched the hem of his garment; but it was the touch of faith, and it made her whole.

Suppose the people had failed to step out into the stream when commanded to. Suppose they had been afraid. They might have said: "It is perfect folly, it means to drown, and is sure death." Would they ever have gained the victory if they had not ventured in? Never. How many there are who come right to the brink of this great salvation, and fear to step out on the promise! Will the promise fail? "My words shall not pass away." *Matt. 24 : 35*. "Forever, O Lord, thy word is settled in heaven." *Psa. 119 : 89*.

Is it not strange how so many will stand at this place and look, and wonder, and query, and say, "I can't see into it," "I can't feel it"? Of course they cannot

in that condition. They must venture in first. In some sections of the country the farmers have a novel way of watering stock. A platform is made by the side of the trough. The stock step out on the platform, and their weight opens a valve which lets the water flow into the trough and they stand and drink to their fill. If some wise old cow would query—as some Christians do to-day in regard to holiness—it would say, as it looks over into the trough from the side, “I can’t see any water there. I can’t understand how one can get a drink out of that trough.” It turns to one more simple, and says, “Did you get a drink there?” “Yes,” comes the prompt reply. “How?” “I stepped out on the platform and I found the trough full.” Reader, venture on the platform of God’s immutable word and slake your thirst. Don’t wait till you can see into it. Don’t wait till you feel it, for it does not come by feeling, but by faith. The story is told of a man, who, on a very cold winter day, was leaning against a tree, and his ax lying in the snow by his side. On being asked what

he was doing, he replied that he was going to chop down the tree. "Why don't you chop then?" was asked. "I am waiting till I begin to sweat," was the quaint reply. Do you smile? There is as much sense in that as for the believer to say, that, when he *feels* he is sanctified, then he will *believe* it. Brother, you will never get up a holiness perspiration that way.

DIFFICULTIES IN THE WAY.

"For Jordan overfloweth all his banks all the time of harvest." This was apparently the most difficult of all times to cross Jordan. The difficulties were maximum. Is it not thus with the believer? It seems that this is the worst of all times for him to get sanctified. So many obstacles in the way. Home difficulties, business difficulties, this objection and that trouble, present themselves. Difficulties maximum. Was there ever a time when we needed the power for a holy life so much? Amidst all the harassing troubles which surround us, do we not need the experience of holiness?

DIFFICULTIES VANISH.

Did God verify His promise to the

Israelites? Did the waters of Jordan part? The record informs us that, as soon as the priests' feet touched the brim of the water, a great pathway was made plain; that the water on the right was dammed up and held back for twenty-five or thirty miles, and that on the left flowed out of sight clear down to the Dead Sea, and the people passed right over. "All things are possible with God," and no matter how great the difficulties, if there is placed underneath them the dynamite grain of faith, it will remove them all.

RESPONSIBILITIES.

If they had stopped to look, even then, at the great wall on their right, it might have struck them with alarm, for in grim menace it looked down upon them, apparently ready to swallow them up. But God's hand was on it, and His power stayed it. Right in the midst of victory one is apt to see on the one side a great wall of responsibility, requirements, duty and obligations, so high, so great, so ready to swallow him up, that he trembles in the balance. Can he ever meet these

obligations? Will they not crush him to the earth? Yes, if God's hand was not in them.

FOND HOPES GONE.

What about the other side? Like the waters which passed down to the Dead Sea, out of sight, all my fond aspirations, air castles, hopes, what I wanted to be and do, all the lovely things which my flesh naturally cherished before, but which only hindered my spiritual progress, see, they are going, passing out of sight, sinking into the dead sea of the past.

My pet schemes are going by the board, my air castles are being demolished, my anticipations of being somebody great are perishing, I cannot be, I cannot do. What shall I do?

What if that water on the left had not moved out of the way? How could those Israelites have passed over? What if all those lovely things which my carnality so naturally clung to had not sunk out of sight, and been buried in the sea of death, how would I ever have got through to the Canaan of perfect love? The loss of these very things was the opening up of the way through.

Paul said he suffered the loss of all things that he might win Christ. It is a good thing to give up and lose everything, and then you will not be worrying over anything else to lose.

SANCTIFICATION A QUICK WORK.

"All the people HASTED and passed over." Quick work. Let us notice four important points in this type.

1. They did not cross this river when they crossed the Red Sea.

2. They did not grow across it, nor were they making much advancement in that direction during their wilderness life.

3. They did not cross it in the hour and article of death, but, on the other hand, were never more lively and fitted for life and life's battles.

4. They did pass over suddenly in haste. Blessed, quick work !

Reader, let no one persuade you that you obtained holiness at your conversion. Let no one so blind you as to make you believe you can grow into it. Let no one deceive you into the belief that there is power in death to purify your heart. Let God have your case and see how quickly

He will cleanse and fill you. "The Lord, whom ye seek, shall *suddenly* come to his temple." *Mal. 3:1.*

THE WITNESS OF THE SPIRIT.

"And it came to pass, when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people." This might appear like a contradiction, for it is stated before that the ark went before the people. So it did, but, with the priests, it stopped in the midst of Jordan till the people had passed through, and then it followed on behind. So God stands out before the believer with his attracting promise till he ventures in and by faith gains the victory; then, like the ark following, He comes in with the sweet witness of the Spirit, and says: "I told you so; is it not just as I said?"

RESPONSIBILITIES NOT SO GREAT.

"The waters of Jordan returned unto their place, and flowed over all his banks, as they did before." When they were safe on the other side, the wall of water leveled down and flowed on smoothly. So, when the believer actually gets sanctified,

all those great duties, obligations, and requirements level down and smooth over, and are not so terrible after all.

THE TESTIMONY.

Joshua commanded that twelve stones be brought up from Jordan and formed into a monument in Gilgal as a testimony to inquiring posterity that the Lord had brought their fathers through the Jordan, as well as the Red Sea, on dry ground, so that the people of the earth might know that the Lord was mighty and that they might fear the Lord forever. The Lord is jealous of His work and glory. He would have the world know that He is able and willing to save unto the uttermost. He would have every sanctified soul build a spiritual monument, so that coming generations might be led to step out on the same rock-like promises, and thus say that their parents and grandparents passed by this way and used to testify that the Lord sanctified them as well as justified them.

CHANGE OF DIET.

“Neither had the children of Israel manna any more; but they did eat of

the fruit of the land of Canaan that year." This was certainly a better diet than formerly. Milk, honey, grapes, pomegranates, figs, wheat, barley, olive oil. What a bill of fare! It was a change for the better. Brother, have you had a change in your bill of fare? If not, move over into Canaan and feast your hungry soul from the table of holiness.

DIFFERENCE IN THE TWO CROSSINGS.

Notice a few points of marked difference in the two crossings. At the Red Sea they were fleeing in haste from a terrible enemy and were tremendously interested in getting out of bondage, and experienced a glorious deliverance. At the Jordan they were wonderfully drawn by the grandeur of the land of Canaan, and by careful meditation and dedication they settled into that promised rest. Thus the sinner flees from the arch enemy of souls and is wonderfully anxious to get out from his slavery to sin, and so the Lord gives him a gracious deliverance and regenerates him. But in holiness he is enraptured with the reports of the

full-salvation country, and by a careful yielding of all his powers for time and eternity to the Lord, he at once enters in upon a beautiful soul rest and peace which is unspeakable and full of glory.

At the Red Sea they are weak, trembling, unpanoplied, empty-handed. At Jordan they are strong, courageous, well armed and with the shout of victory in their hearts. See the sinner as he flees from sin to the Savior; a poor, weak, trembling, empty-handed, unequipped rebel. He falls prostrate at the Savior's feet—throws up his hands and makes an unconditional surrender. See the believer as he steps into the Canaan of perfect love; strong in faith, bold, consecrated (to fill the hand) and having on the whole armor of God. He thus marches on with glory in his soul, with fire in his heart, with a shout upon his lips, more than conqueror under the Captain of his salvation. After the Red Sea they sang and shouted and had a hallelujah time, but immediately pushed on for Canaan. After the Jordan they built a monument, signifying, "We have come here to stay."

The sinner in his first outburst of new love and ecstasy of pardon is very apt to shout and sing and have a wonderful time, but the watchword, if properly taught, will be: "Let us go on to perfection." *Heb. 6:1.*

In entering upon the experience of full salvation, there will be added and increased joys and blessings, but he settles the fact by monumental evidence that he has entered that country "to go no more out forever." Thank God for an abiding place in the Savior's love where we may remain fixed and forever.

"It is only a step into Canaan,
Then why do you idly stand?
You are waiting just now on its borders,
You are viewing the Promised Land.
The land that was long ago given
To Abraham, faithful and true,
The land which by faith we inherit,
Just over the line waits for you.

"You have eaten the heavenly manna,
Its taste is both pleasant and sweet.
You have drunk of the "Rock," Christ Jesus,
It has followed your wandering feet.
But this is a land of plenty,
Abounding in corn and wine.
Say, will you not cross its borders?
One step and it all shall be thine.

“Take Christ as your perfect salvation,
Believe, you shall surely be blest.
Accept all that Jesus has promised,
And enter this land of sweet rest.
Then fear not the strong walled cities,
And fear not the Anakims tall,
Our “Joshua” goeth before us,
And Jericho surely shall fall.

“It is faith that brings the possession.
By faith we are kept in the way.
Just trusting Him moment by moment,
Brings victory day after day.
Praise God for a glorious soul rest,
From inward pollution made free;
Praise God for His wondrous salvation,
Christ has purchased for you and me.”

CHAPTER V.

CANAAN.

This wonderful land flowing with milk and honey very beautifully symbolizes the sanctified life. The Apostle Paul very clearly presents this in the fourth chapter of Hebrews. He calls the Israelites' failure to enter Canaan, the failure of entering into rest, and then applies it to us and tells us to "fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." *Heb. 4:1*. This rest spoken of here does not refer to heaven, as so many think Canaan typifies, for the apostle adds that, "we which *have* believed *do* enter into rest," and then says, "let us labor therefore to enter into that rest," signifying an immediate effort for it. This cannot refer to heaven, for we could not die immediately unless we should

commit suicide, and that would not bring much rest to the soul.

Again, Canaan is not a type of heaven, for there was much fighting to be done and many victories to be won there, but in heaven there is no fighting. We are to be more than conquerors here and enter in upon our reward there.

“But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety.” *Deut. 12 : 10*. In this text there are four very prominent features illustrating the sanctified life.

1. *It was a gift*. “Giveth you to inherit.” They got their charter from heaven. It was purely a gift from God. Full salvation is a gift. The gift of the Holy Ghost. Canaan was not bought, merited, or worked for and received, as pay for something done. “Speak not in thine heart, saying, For my righteousness the Lord hath brought me in to possess this land.” *Deut. 9 : 4*. Holiness is not merited nor can it be bought with money.

Simon tried it and utterly failed. We do not merit it, we are unworthy of the least favors. We cannot obtain it by works, lest any man should boast. Neither can we grow into it. It is a gift. Can one grow into a gift? Could they have grown into Canaan? They could get in and then grow, and grow faster than in the desert. It being a gift shows how quickly it can be obtained. A loving Giver and a glad recipient. The Giver holds it out, the recipient receives it at once and has it to the joy of his heart.

2. *It was their dwelling place.* "And dwell in the land." God never intended for them to camp forever on the banks of the Red Sea or lodge in the wilderness. When they crossed the sea and saw their enemies cast into its depths, they sang and shouted and praised the Lord, but their watchword was, "On to Canaan." But when they crossed over into the Promised Land finally, they built a monument signifying they had come there to stay. So in the Christian life, when the sinner gets converted he sings and shouts and glorifies God when he

sees his sins cast into the depths of the sea. But he must not stop there. "Let us go on unto perfection." *Heb. 6:1*.

The salvation of the Bible, the life portrayed, the plane upon which to walk with God, is holiness. God never intended a soul to get justified and dwell there and not go on to holiness. A little more of that song, "I Feel Like Going On, Brother," would be good for those who have camped, lo, these many years, under the same old tree. How many there are who are living to a great extent on their past experience! Their happiest day was when they were born again, and now, after many years have passed away, when they want to get happy, they take a retrospective glance to the old log in the woods, or corn patch, or mourners' bench, and sing, "Happy Day, When Jesus Washed My Sins Away." And yet that is a good song, and that was a glad day and one to be remembered, but is not this a better song and a better experience?

"I praise the Lord for all He gives,
And ask for more and more.
'Twas joyous once, 'tis glorious now,
And better on before."

3. *It was a place of rest.* "He giveth you rest." Rest from their weary wanderings. Rest from their fears and doubts and murmurings and defeats. Rest from their unsatisfied hunger and thirst. Holiness gives rest. How sweet to rest in Jesus!

Rest from fear and doubt. Rest from murmurings and complainings. Rest from worrying and from harassing cares. Rest from the carnal mind. Resting on the promise, knowing "that all things work together for good." *Rom. 8:28.*

"A rest where all our soul's desire
Is fixed on things above ;
Where fear, and sin, and grief expire,
Cast out by perfect love."

4. *It was a safe dwelling place.* "So that ye dwell in safety." This safety was secured by their obedience to God and thus being overcomers. Thank God for a safe dwelling place. How secure one feels when he knows that he is hid away in the cleft of the rock, when Christ is abiding within, when the Holy Ghost is flooding his soul! "Perfect love casteth out fear." With all the enemy

within cast out, and salvation as walls and bulwarks surrounding the soul, and being always on guard, and depending on Him who never lost a battle, surely, this is a safe abiding place. Not that it is impossible to fall, but there is no necessity of it. *InspHERed* by the Lord, how grand! *Surrounds*

“As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever.” *Psa. 125:2*. Here is the Lord round about us. “Under his wings shalt thou trust.” *Psa. 91:4*. The Lord above us. “Underneath are the everlasting arms.” *Deut. 33:27*. The Lord under us. “Because he is at my right hand, I shall not be moved.” *Psa. 16:8*. The Lord at our side. “Hereby know we that we dwell in him, and he in us.” *1 Jno. 4:13*. The Lord in us and we in Him. Is this not safety? Need any fail? The Lord round about us, and over us, and under us, and by our side, and in us and we in Him! Blessed *insphering*!

Again, in *Deut. 8:7-9* we find the land further described:

1. *It was a good land.* Holiness is a

good experience. Good at home or abroad. In adversity or prosperity. In sickness or in health, all the time and under all circumstances.

2. *A land of brooks of water.* Plenty of flowing water. "With joy shall ye draw water out of the wells of salvation." *Isa. 12:3.*

"A well of water springing up into everlasting life." *Jno. 4:14.* No more working away at the rusty old pump—pumping, and priming, and working to get a little joy; but, like the artesian well, holiness enables us to bubble up and run over, and water the dreary wastes around us.

3. "*Of fountains and depths.*" Surely, here is the fountain open to the house of David for sin and uncleanness. The fountain that makes every whit whole. Deep? A deeper work of grace surely. Deeper than any stain of sin. If the atonement of Christ in His cleansing blood cannot get as deep down in the soul as the devil has put sin, surely, it must be a failure. Is it a failure? "Cleanseth from all sin." *1 Jno. 1:7.*

4. "*A land of wheat and barley.*" This is bread. Plenty of the staff of life. "I am that bread of life." *Jno. 6:48*. With Him dwelling in the soul there is a continual feast.

5. "*Vines, and fig trees, and pomegranates.*" Plenty of fruit. "Ye have your fruit unto holiness." *Rom. 6:22*.

How productive are the vine, the fig tree, and pomegranate! In some places the vine produces what they call the second crop, and the fig the third crop, in one year. And the pomegranate, packed full of seeds surrounded by the juice, is capable of so much reproduction. Full salvation is the fruit-bearing experience. God desires holiness reproduction. It is not sufficient that we get saved ourselves, but that we get enough salvation so that we can bring forth much fruit in the way of saving many others.

6. "*A land of oil olive.*" That was the land that produced the oil. The place to strike oil is in Beulah land. Oil is a symbol of the Holy Spirit. "Thy God hath anointed thee with the oil of gladness above thy fellows." *Heb. 1:9*.

"Thou anointest my head with oil."
Psa. 23:5. Oil for all the running gear of our natures. Some people have been lying idle so long, the machinery of their souls has got so rusty they can scarcely work at all. Their tongues do not speak much or praise much, the heart is too sluggish to love much, their eyes are not quick to see opportunities for good, their ears do not detect the still, small voice of Jesus, their brain is not active in planning for God, their feet are too slow to run on missions for Christ, their fingers are too stiff to write comforting letters or deal much in salvation matters. In fact, the whole being is too clogged and rusty. Get oiled up with the oil of gladness, get the anointing of the Holy Ghost, strike fresh oil in the land of promise, and see how quickly the heart will love, the tongue will speak, the eyes will see, the ears will hear, the feet will run, and the hands will work. With all the wheels and bearings of the soul in good working order and well oiled, how much easier can one work for God and run the race set before us!

7. "*And honey.*" A honey experience. Reader, have you a honey experience? Joshua told the people after they got into the land, "Now therefore fear the Lord, and serve him in sincerity and in truth." *Josh. 24:14.* The word sincere is often used instead of perfection, and means honey without wax. They were in the place where there was plenty of honey. Christian perfection is the strained-honey experience. The sweetness of perfect love.

A certain minister, on glancing at some packages in a grocery store, noticed these words on one of them: "Warranted to keep sweet in all climates." Evidently the parties who put up the packages knew the contents would be subject to many changes of cold and heat, and would travel by sea and land, north, south, east and west, and yet it was warranted to keep sweet.

Full salvation warrants to keep sweet in all climates; through heat and cold, wet and dry, by land and sea, through the various vicissitudes of life, a honey experience. Some professing Christians

do not have a honey experience; their religion seems to have soured on them; they do not seem to be preserved, but pickled. If you are bound to be a pickle, be a sweet pickle.

Oh, for more honey in our lives! A salvation that keeps sweet in trying circumstances: when there is a heavy washing to put out on blue Monday. Happy over the wash-tub! Saying "Praise the Lord!", when the clothesline breaks. Smiling for the Lord when the children seem possessed. Loving your neighbor when his boy whips your boy, or when their chickens get into your yard, or the cow gets into your pumpkin patch. Shouting "Glory!" when the cow kicks the milk over you; singing a song when the horse balks or steps on your foot. Saying "All right, dear," when you have to get up in the middle of a cold night and rock the sick baby. Is this your experience, ~~reader~~? These are practical experiences. These are not happenings in heaven, but right down here where we live.

8. *Plenty to eat and nothing lacking.*

"A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it." "If ye be willing and obedient, ye shall eat the good of the land." *Isa. 1:19*. "Eat ye that which is good, and let your soul delight itself in fatness." *Isa. 55:2*. How lean some Christians are! Like Pharaoh's kine, they can scarcely cast a shadow. Why be so lean when there is plenty to eat and to spare? Is there any lack in your experience? Get into Canaan. Have you no power? Tarry in the upper room, and "ye shall receive the power of the Holy Ghost coming upon you." *Acts 1:8*. Do you lack boldness? Perfect love is the remedy. How it casts out fear! You cannot speak? Plenty of new tongues in Canaan. Thou shalt not lack anything in it. "My God shall supply all your need." *Phil. 4:19*.

9. *Iron and Brass*. "A land whose stones are iron and out of whose hills thou mayest dig brass." Stones here signify strength, and brass signifies stability. Are you feeble and vacillating? Move over into Canaan. Many precious souls

wonder why they are so weak and why they are constantly up and down. God teaches us that we are established in holiness. This solves the question why there are so many weaklings. They are not in holiness. Settle in Beulah, brother. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." *Deut. 33:25*.

We find this experience further symbolized in *Deut. 11:11, 12*. "But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." What a figure of God's watchful care! The rain from heaven falls upon Canaan. Showers of blessing come upon the truly sanctified. The eyes of the Lord are over the land all the year and He cares for it. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect

toward him." *2 Chron. 16:9*. Surely God's watchful eyes are upon us. From the beginning of the year to its close, we can be kept by power divine. Shall we rely upon His strength to uphold us?

We find this life further typified in *Joshua 1:3*. "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." It was already given them. They could have all they would claim. If they were content with an acre, all right; if they wanted realms, they were simply to move on and they owned them.

How content some people are to be staked out with a twelve-foot rope until they have eaten all the grass off and are nearly starved! Where are your feet treading? In green pastures beside still waters? Are you living in Zalmonah (shady) on Grumbling Alley, or in Beulah on Hallelujah Avenue? Are you content with a little lot in the wilderness, or are you in possession of vast domains in Canaan? Where are the soles of your feet treading? Have you stepped out on the promise and got under the blood? Are

you claiming the promise of the Father? Have you ventured out on the promise for a pure heart? There are yet heights and depths, lengths and breadths of Canaan, which none of us have yet explored.

Again, in *Joshua 3:10*, we find the victory typified. Here God promised to drive out before them the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the Jebusites. Here are seven nations to be overcome. Seven is the complete, the perfect number in Scripture. A perfect victory, a complete overcoming. The devil, carnality, worldliness, trials and obstacles whose name is legion, may arise, but God has promised victory. "And they overcame him by the blood of the Lamb and by the word of their testimony." Never a succumber, but always an overcomer.

Thus we find, in this beautiful type of Canaan, that the Lord gives us a Christian experience where we may dwell in safety and rest. With springing brooks and flowing waters, and fountains

of cleansing; always in reach of the Bread of Life, and always bringing forth fruit abundantly; with the oil of gladness and the honey of love; with plenty to eat and nothing lacking; with strength according to our days and stability in the hours of trial; with all the vast domain of God's love and grace to explore and enjoy, and the promise of continual victory through Jehovah, who would not live in Canaan?

“This rest it is for you,
Then leave the wilderness.
You'll find God's word is true,
You're able to possess.
So put away the thing
That He doth not allow
And if your all to Christ you bring,
You're living in Canaan now.”

CHAPTER VI.

THE PERFECT SURPRISE CHAPTER.

Gen. 17.

This is one of the most wonderful chapters in the whole Bible. We call it the surprise chapter of the Bible, because it is so filled with happy surprises; the perfect surprise chapter, because the number is seven, and that is the perfect number. These seven surprises represent seven changes, and all beautifully illustrate the experience of holiness. It is a great depository of holiness typology. Notice that all these glorious surprises, or changes, were communicated by God to Abraham, in one conversation of perhaps only a few minutes, for the twenty-second verse reads, "And he left off talking with him, and God went up from Abraham."

I. *A spiritual change.* "I am the Almighty God; walk before me, and be

thou perfect." What a surprise this must have been to this aged man, only one year short of his centennial anniversary! Abraham was not the only one whom God ever called to walk before Him and be perfect.

This call goes out to all the world for His children to walk before Him and be perfect. Nowhere does He say, walk before the world and be perfect, for there are many in the world who would not consider any one as perfect. Even the Savior, who was always perfect and did not make a mistake in anything, was accused of having a devil, and was finally killed as a malefactor. Many mistake the word perfection for absolute perfection, and, knowing that it is impossible to come into such a state as that, reject the teaching of Christian perfection.

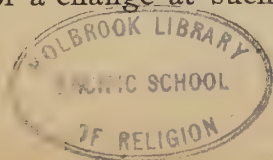
It is very evident that no man can be absolutely perfect, for that is predicated of God only; nor have Edenic perfection, for that included physical perfection. Resurrection perfection is not for this life, but only for the glorified state beyond. But, thank God, we may enjoy

Christian perfection. Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect," which simply means be ye therefore perfect in your sphere, as Christians, as God is perfect in His sphere as God. We cannot be perfect gods, but we can be perfect Christians. We can enjoy perfect love, perfect peace, loyalty, trust, and purity in our hearts. A heart that loves in its entirety; a peace which passeth understanding; a loyalty which admits of no defeat; a trust unmixed with doubt, and a purity free from all carnality. The same word, translated perfect, is also translated sincere. (See margin.) The word sincere is a plain, simple word, but used in the ancient sense it is very significant in expressing the sweetness of sanctification. Sincere comes from two Latin words, *sine*, without, and *cera*, wax, and means honey without wax. Full salvation brings sweetness into the heart, and life, and home, and church.

2. *A change in the outlook.* "I will multiply thee exceedingly." How this must have surprised the centenarian!

Our God knows just how to give His people happy surprises. He can give the greatest promises and can always fulfill them. What a blessed outlook when one gets sanctified! What a grand prospect! Multiplication begins at holiness. Abraham was not looking for this—he had lived so long without being multiplied that he never expected anything of the kind. Some people have jogged along at a poor, dying rate so long, that they never seem to expect anything different. They bring no one to Christ—they never multiply. How changed the scene when one gets a pure heart! Bright prospects ahead. Looking out into the future, he sees the mighty possibilities. He feels surely, now he can bring forth spiritual fruit and be multiplied.

3. *Change in his name.* “Neither shall thy name any more be called Abram, but thy name shall be Abraham.” This was surprise number three. Just to think of changing a man’s name at the age of ninety-nine! We sometimes change a baby’s name, but who ever heard of a change at such an age? God



sometimes does strange things, but they are very fitting. This was a fitting name, Abraham. Names in Scripture were generally very significant. Frequently a child was named in consequence of some characteristic or something in connection with the birth. This name was characteristic. His change in name agreed with the change in the outlook. It means, father of a great multitude. There comes a new name in the experience of sanctification.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written." *Rev. 2:17*. "And thou shalt be called by a new name." *Isa. 62:2*. "And all the people of the earth shall see that thou art called by the name of the Lord." *Deut. 28:10*. But what is the Lord's name? "Whose name is Holy." *Isa. 57:15*. Somehow or other, when one gets sanctified, the word "holy" gets incorporated into his name, for sanctify means to make holy. "And they shall call them, The holy people." *Isa. 62:12*. This change of name comes with the

Canaan experience. It was so with Abraham. The Lord immediately made him heir to Canaan, as the next surprise will show. Now Canaan was called Beulah. "And thy land Beulah (see margin, married): for the Lord delighteth in thee, and thy land shall be married." *Isa. 62:4*. Thus we see that when one gets into Beulah Land, he gets into the married relation to the Lord. It is in the married relation that the bride's name is changed. When we get sanctified we become the Lamb's bride, hence the change in name. "For both he that sanctifieth, and they who are sanctified, are all of one." *Heb. 2:11*.

The old patriarch's name was changed from Abram to Abraham. Abram means a high father, Abraham means father of a great multitude; we might say, a higher father. Justification is a high life, but sanctification is "the higher life." Abraham is about the same as Abram, only more of it. Sanctification is not a new religion; it is the same as we had before, only more of it. "Life more abundantly." Notice in that change

there are two distinct features: first, there is the taking away of the last letter "m," and then adding the syllable "ham." First a subtraction, then an addition. This also takes place in sanctification. The carnal mind or inbred sin is subtracted and the Holy Ghost baptism of fire is the addition. The word "ham" means warm. He had a warmer experience; we have the fire of the Holy Ghost. Some think we are to be sanctified by growth, that is, by addition. Not so; it is by subtraction as well.

A brother once asked the writer if he thought one could be converted one day, and in two or three days go right on and get sanctified. We answered "Certainly." Said he, "I should think he would get so loaded up he would not know what to do with himself." We told him he had the cart before the horse, that sanctification was getting *unloaded* first.

The great trouble with the Christian world is, they are so loaded down with pride, worldliness, and carnality, that there must be a tremendous unloading as well as loading, before they are sanctified.

Many would like holiness if it consisted only in the "loading," but they shrink from the unloading. They are like the colored porter who said: "I would like to be a Christian, but I dreads the process." If Abraham had reasoned like some modern Christians, in connection with sanctification, it would be about like this: "I don't mind trying to walk before God in a perfect way—I want to be as close to Him as possible. I like this change in the outlook, I see great possibilities ahead and many blessings in store. Canaan is a grand country to possess, and the only thing I object to is this long name which the Lord has given me. It seems so unnecessary and so long, Ab-ra-ham. I wouldn't care so much as far as I am concerned, but what will the people say? I detest being thought a crank. I have lived so long with the shorter name, and now if I go in for something more, the people may think that I didn't own the first. I don't think I can stem the tide, so will just content myself with Abram." How like people to-day! "Sanctification, or holiness,

is such a big, long name. The *people* object to it so much. They will call me a holiness crank. If I could just get it, and live it, and not profess it. I have lived so long in a justified state, now, if I go to seeking holiness the people will think I am backslidden."

Suppose Abraham had utterly refused to accept the name the Lord had given; would it not have resulted in his failure to walk before Him with a perfect heart, and would he ever have been the father of a great multitude promised him, and would he ever have had the land of Canaan for his possession, and his seed after him? I think not. Let us beware how we fail to confess the name.

Disobedience is sin. Failure to accept what God gives will result disastrously to our Christian experience. Many have failed in a holy walk and Canaan experience because they objected to the name which God has attached to it. Some think not much depends on a name, but we read of one man in the Bible who suddenly found out the importance of calling things by the right name. When

Zacharias, who had been dumb for a season, wrote "His name is John," immediately his mouth flew open, and his tongue was loosed, and he was filled with the Holy Ghost, and began to preach a holiness sermon right away, saying that the Lord always did have holy people, and that we could have deliverance from our enemies and "serve him without fear in holiness and righteousness before him all the days of our life." Result: The whole country stirred for miles around. Many a tongue to-day is tied, and many a heart lacks the filling of the Holy Ghost, because they hold back on a name. Others wanted to call the child Zacharias, because John was not common. Possibly there would have been no objection to this, if it had been for his middle name, but it could not be proper for the first name, for God had settled that in the past. His name is John. How common to substitute for sanctification, or some other Bible expression for the same thing, such words as "more religion," "higher life," "deeper work of grace," "a big blessing."

There may not be any objection to this if one wants to throw them in once in a while as a middle name, but let the first name be what God has settled on. One may preach "more religion," "deeper work of grace," and "higher life," and perhaps never stop the devil from snoring, but let him begin to preach entire sanctification, and old Beelzebub jumps from his bed of brimstone and calls on Legion, big devils and small, and says: "Come, quick, there's a man up there preaching sanctification; our property is in danger; let us hurry and stop his mouth." But when one gets his mouth open, big enough to let out that word, the devil hasn't a plug large enough to stop it up.

Some people seem to be about as anxious as Satan himself to stop the spread of holiness. But, see here, if the devil has made a failure of it, there is no use of your trying. Do not be on the same side with the devil. Here is a criterion by which one may know positively which is the right side of a question: first, find out the side on which

the devil is and then take the other. On which side of the holiness question is the devil?

4. *A change in his possessions.* "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." How much richer by this gift! "All the land of Canaan." The promise was to him and his children. Canaan, a type of holiness. How much richer it makes its recipient! The gift of the Holy Ghost! Peter said: "The promise is unto you and to your children." How like the land of Canaan! The posterity of Abraham could look back through the vista of time and say: "Our father Abraham lived in this land." There are many to-day who can look back and say: "My father lived in the experience of holiness." Let it be handed down to future generations, that we possessed the Canaan of perfect love. This certainly must have been a very happy surprise to fall heir so suddenly to such a vast fortune. What would we think of him beginning to oppose such a

blessing when the promise came to him? Yet that is what many do. The vast fortune of the gift of the Holy Ghost in perfect love is shunned, rejected, opposed by many; neither accepting it themselves, nor wanting others to. Oh, for the hungering and thirsting after righteousness which results in the filling!

5. *A physical change.* "Every man child among you shall be circumcised." Here we see that Abraham had the honor of instituting the rite of circumcision. This is one of the clearest types of sanctification in the Bible. It was so clearly a symbol, that, frequently in the Old Testament Scriptures it is used to express the spiritual change. And, in fact, it seems from Joshua to John the Baptist, no other kind is mentioned save one exception. While, literally, it means to the Hebrew the putting away of that bodily impurity, so, spiritually, it means the putting away of original impurity or sin. A good definition of sanctification is found in the Methodist Catechism. "What is entire sanctification?" Answer.

“The state of being entirely cleansed from sin, so as to love God with all our heart, and mind, and soul, and strength, and our neighbor as ourselves.” Loving God with all the heart is perfect love, and perfect love is the work of sanctification. No one loves God with *all* the heart, so long as the carnal mind, which is enmity against God, remains in the heart.

Now the question naturally arises, what must be done to the heart in order to love God in its entirety? We have the answer in *Deut. 30:6*: “And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.” Here we see plainly, that in order to love God with the whole heart, it must be circumcised first. The next question naturally following is, what is this circumcision of the heart which is a prerequisite of perfect love? We find the answer in *Col. 2:11*: “In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ.” (Rev. Ver.) Here we

have stated very clearly that spiritual circumcision is the putting off of the "body of the flesh." Flesh, here, does not mean the corporeity of man, but the carnal, fleshly nature; the old man, the body of sin, the carnal mind. But this cleansing is the work done in sanctification. Hence the circumcision of the heart. As in literal circumcision there is an instantaneous excision, or the cutting off and putting away of a certain part of the flesh, so in spiritual circumcision, or sanctification, there is, as the original plainly shows, a "putting off" and away from the heart, inbred sin. *Col. 2:11*.

Following this type of purity, we have the order of sanctification in the plan of salvation clearly set forth.

(1) *It is not received at the new birth.* The Hebrew child was first born, then afterwards circumcised. The natural birth, then the literal circumcision. So in the antitype, we are first born again, then sanctified. First the spiritual birth, then the spiritual circumcision. Circumcision is an excision. It cannot be a type of regeneration, for regeneration is a birth.

(2) *It was not postponed till death, but, on the contrary, was to be performed shortly after birth.* Nowhere does the Scripture teach that the experience of holiness must be postponed till death, but, thank God, one may press his way into the blessing right away after his regeneration.

(3) *It is not the slow process of growth.* At a glance, we can see the instantaneousness of the type which shadows forth the quickness of the spiritual change in heart purity. One may be a long time thinking about holiness, wanting it, praying about it, and consecrating for it; but when he obtains the blessing it will come suddenly. All the types illustrating full salvation, teach the suddenness of this work. Crossing Jordan, entering the holy of holies, casting out Ishmael, the anointing with oil, the filling of the temple, etc. Spiritual circumcision is clearly the work of God. "And the Lord thy God will circumcise thine heart." *Deut. 30:6.* Then, it being a work of God, why, as though it were all human effort, shall we groan, and strive, and

work for years to accomplish it by growth, or some other gradual process? Reader, will you submit to the Great Physician and let Him perform the spiritual surgical operation, and thus cut away from your heart that which obstructs your growth, so that you may be every whit whole?

6. *A change in the wife.* "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be." How good God is! He wanted the wife to enjoy the blessings of heaven as well as Abraham. It is supposed that Sarai means contentious, but Sarah means princess. If a contentious woman will let the Lord have His way supremely with her, He will surely and soon transform her into a princess. It would seem that Abraham's cup had run over and the blessing had fallen upon his wife. We need not expect to be much of a blessing to others till our own cup runs over. Dear faithful husband or wife, have you been praying and longing for the same sweet change which you have experienced, to come upon your companion?

Keep believing, keep sweet, keep importuning; God hears your prayers, and is working on that heart, and you have a right to expect the change.

7. *A change in the family.* "And I will bless her, and give thee a son also of her; yea, I will bless her and she shall be a mother of nations; kings of people shall be of her." The promise of a child! Many are the Christians who have never had any spiritual children! Years have passed by and they have been agents in bringing no one to God until now—they never expect to bring forth such spiritual fruit. But let them sweep into the experience of holiness and get the power from on high, and how quickly things and expectations will change. The first thing they know, some one is born again. The great requisite for soul winning, for bringing forth spiritual children, is the baptism with the Holy Ghost.

Let the church get sanctified, and the result will be spiritually as it was literally with Abraham and Sarah. Somebody will be "born again." A church

that does not bring forth new-born souls, needs the antitype of this perfect surprise chapter. Can we wonder at the action of Abraham, when all these glad surprises came rolling in upon him, that "he fell upon his face, and laughed"? *Ver. 17.* Would it not put holy laughter in one's heart to-day, to hear the call of the Lord for a perfect walk, changing his character, brightening the outlook of his life, changing his experience into the name of holiness, enriching him with the possession of the Canaan of perfect love, circumcising his heart, sanctifying his companion, and promising him spiritual children? Put your ear up to heaven's telephone, and hear it. The keynote to this chapter and these surprises is the third verse: "And Abram fell on his face: and God talked with him." If you want to be happily surprised, get on your face before God. If you want to hear God speak, fall on your face before Him. If you want heaven's multiplied blessings, purifying your heart, enriching your experience, blessing your family, making you a soul-winner, live on your

face before God. He gets the nearest heaven who goes down the deepest in humility. He gets the most who loses the most. He lives best who dies best. He runs the fastest who tarries the longest on his knees. Heavenly paradoxes, and may heaven multiply them!

CHAPTER VII.

THE HOLY OF HOLIES.

This beautiful department of the tabernacle, with its furniture, wonderfully illustrates the inner life of holiness. The Apostle Paul speaks of it, in detail, in the ninth chapter of Hebrews, mentioning particularly the furniture. In *Heb. 10 : 19, 20*, he tells us that we have "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Whatever is typified in this holy place, we have a right to enter in and enjoy it. And the way in, he says, "is through the veil—his flesh." We wish, first, to notice the room, then the veil, and then the furniture.

THE ROOM.

It was a perfect cube, ten cubits long,

ten cubits wide, and ten cubits high. About fifteen feet each way. How beautifully this sets forth the holy life in its order, strength, and stability.

1. *Order.* Length, breadth, and height equal. What a picture of order! Holiness puts things in order. Enables one to order his course aright. An orderly life. The length, breadth, and height of his walk and life is one of order. He walks with God and is "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." *1 Tim. 4:12.*

2. *Perfection.* A perfect cube! What a symbol! A perfect heart, a perfect love, a perfect trust, a perfect loyalty and submission, a perfect peace. "I will walk within my house with a perfect heart." *Psa. 101:2.*

3. *Stability.* Proportionate, solid, strong. "To the end he may stablish your hearts unblamable in holiness." *1 Thess. 3:13.*

The stablishing point in Christian life is holiness. It puts an end to the up-and-down, in-and-out, to-and-fro, zigzag

experience. If a cube were tipped over, turned around, or knocked about, it would be in as good shape afterward as before. A real sanctified experience can be cuffed about, knocked down, or blown to the skies, and it always comes down right side up. If a cat is held up by the feet and dropped, it always lights on its feet. Why? It is the nature of the animal. It is the nature of holiness to always enable its possessor to be right side up.

THE VEIL.

This separated between the holy place and the most holy or holiest of all. A type of Christ! The high priest could not enter the most holy place, except through the veil. The believer cannot enter the state of holiness except through Christ. It was made of "fine twined linen." Fine linen signified purity, righteousness. The colors were blue, purple, and scarlet.

Blue, the heavenly color. He came from heaven, the Son of God, Christ divine.

Purple, kingly glory. Purple was used in robing kings. They placed the purple robe upon Christ, the King of kings.

Scarlet, the red color. Signifying the blood, the life. Christ, with His humanity, one who would give His life, shed His blood for all. Notice the order—blue, purple, scarlet; God, King, man. What a step between the first and last—God and man! The Kingship reaches both ways and modifies the difference. What a difference between blue and scarlet! Unharmonious! Put in purple and it harmonizes with blue, also scarlet, and makes one harmonious whole.

When Christ shows Himself as King, it seems to reach up one way till we behold His divinity, and down the other way till we can behold his humanity.

The order of these colors is not by chance, for the same colors are mentioned twenty-four times in Exodus, and always in the same order. While these colors convey to us the different aspects of Christ, they also illustrate our own Christian experience in holiness, or that lying back of the veil. Blue—the divine. We are made partakers of the “divine nature.” Purple—kingship. We are made kings and priests. Scarlet—

humanity. Of course we are yet human. Back of this veil was the holy quietness of that inner sanctuary. What a symbol of the life, "hid with Christ in God"! "In the secret of his tabernacle shall he hide me." *Psa. 27:5.*

THE FURNITURE.

1. *The ark.* Made of acacia wood. Least liable to decay. A type of the heart. Held the covenant of God. It shows that God has given His truth to remain, never to perish or fail. The laws of duty are everlasting. Holiness is taught forever. Jehovah, the God of promise, preserves His covenant to the end of days unfailing.

The greatest one of the commandments Christ taught was the essence of all, loving God with all the heart and our neighbor as ourselves. Hence perfect love, found inside the ark, found in the heart, in the holiest of all.

The ark was covered with gold—a symbol of purity and divine glory. Remember, it was inside the holy of holies. God puts the gold on the inside, not open to the gaze of a carnal and proud world. Men

and women like to adorn themselves with it for mutual admiration, so they string it around the neck, and hook it in the ears, and place it on the wrists and wear it on the fingers, and some classes of people go as far as to place their adornments in their noses and lips.

2. *The golden pot with manna.* This was inside the ark. A type of Christ inside the holiest of all. Christ dwelling in the heart by faith. *Eph. 3:17.* Christ is the bread of life. How near we are to Him when sanctified! How we can daily feast on Him! How the never-failing manna is always present! "Evermore give us of this bread."

"To him that overcometh will I give to eat of the hidden manna." *Rev. 2:17.*

3. *Aaron's rod that budded.*

1. *It signifies power.* It swallowed up the other rods of the magicians. It waved over the Red Sea and the waters parted. It was in use when the Amalekites were defeated. It smote the rock, and there came forth the streams in the desert.

Power. Nowhere has there been promised power outside the sanctified

life. "Ye shall receive power after that the Holy Ghost is come upon you." Power to work, power to testify, to live holy, to keep sweet, to do the will of God. It is found in the holy of holies.

2. *It signifies usefulness.* Think of all those occasions for use. Even a stick, with God back of it, can be made of wondrous use. A holy life of usefulness. Let God be back of it, and He will turn it into channels of usefulness such as one never before thought of. A life that can swallow up all its foes; that can come out more than conqueror in every battle of life; that can reach the sea of difficulties and always find a way through; that can find refreshing streams even in the midst of desert wastes.

3. *It means fragrance.* It budded. The perfume must have filled the air. The fragrance of a holy life of usefulness. How it permeates the rooms, ascends on high the savor of a sweet smell, spreads abroad and attracts the attention of all! Fragrant with heavenly sweetness! It comes from the inner tabernacle.

4. *It teaches fruitfulness.* Buds precede the fruit. The fruitful life, the sanctified life. "Fruit unto holiness, and the end everlasting life." *Rom. 6:22*. "He purgeth it, that it may bring forth more fruit." *Jno. 15:2*. Power, usefulness, fragrance and fruitfulness. Thank God for a place where these may abound.

5. *Mercy seat and cherubims.* On top of the ark. The mercy seat, typifying Christ. The two cherubims facing each other, with their wings touching over the mercy seat, showing the churches of the two dispensations meeting over the Lamb of God slain on the cross. On the mercy seat, under the wings of the cherubims, was the Shekinah, or presence of God. The place to meet God face to face was in the holy of holies. There is a place where we may dwell in the presence of God, where we may enjoy sweet communion at the mercy seat, and ever realize that we are abiding under the shadow of His wings.

6. *The golden censer.* Paul infers that it was one of the articles in the holy of holies. The Old Testament description

seems to leave this out. The probability is that it was just outside, in the holy place, and when the high priest comes in once a year, on the day of atonement, and with blood, he takes the "censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and brings it within the veil." *Lev. 16:12*. He then puts the incense upon the fire and the cloud of it covers the mercy seat. We need the atoning blood when we come into the holy presence of God. We do not come in by works or growth, but by the blood. As the high priest placed the incense on the burning coals, and the smoke of it ascended up before the Lord, so ought we to pour out our lives before Him, that they may ascend in a savor of a sweet smell constantly in His presence.

Everything in this sacred place seemed to represent light and life. The beauty of the sanctified experience is that it is so full of light and life. Walking in the beautiful light of God and having life "more abundantly." The soul lighted by His indwelling presence, and fraught

with the constant activities of a sanctified life.

When the high priest entered behind the veil, he was confronted especially with two things, viz., the presence of God and the laws of duty, hidden in the ark. These laws were not staring him in the face as a burden to bear, but were hidden. Every sanctified soul realizes as never before, the presence of God and the laws of duty. These laws are not standing out before him to make life a burden, but are hidden in his heart. "I will put my laws into their hearts, and in their minds will I write them." Notice this verse follows the experience of sanctification. *Heb. 10:14-16.*

Let us observe the garments worn by the high priest on this occasion. He was to have on nothing but linen. Everything of a gaudy nature was laid off; all was now plain. How holiness strips one of the flashy dress, and brings one to the plain, simple manner of dressing; not the showy paraphernalia of a carnal world, but the simplicity of the Gospel. No admixture of wool was to touch his

person. "No wool shall come upon them; they shall not gird themselves with anything that causeth sweat." The linen illustrates the purity, the righteousness of the kingdom of God. The wool comes from the animal kingdom, and signifies the flesh or carnal nature. In entering into the holy of holies, every believer must lay aside everything of the carnal—all that causes friction in the Christian life; all that causes one to chafe or sweat. "Put off the old man with his deeds." Having made the double separation—separated from every carnal thing and separated unto the Lord wholly—let him now enter boldly "into the holiest by the blood of Jesus." So "let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." *Heb. 10:22*. The Scripture, following this entrance into the holiest, related in the tenth of Hebrews, is very significant of one's duty following the experience of sanctification.

1. What is the first duty after entering the holiest? "Let us hold fast the

profession of our faith without wavering.”

Ver. 23.

2. What else besides testimony? “And let us consider one another, to provoke unto love, and to good works.”

Ver. 24.

3. The next step is to be careful and not neglect the means of grace in “the assembling of ourselves together.” *Ver. 25*, and also in exhorting one another. Interested in getting others into the light.

4. What is the great incentive for all this beautiful experience, testimony, working, assembling, and exhorting? The coming of the Lord. “And so much the more as ye see the day approaching.” *Ver. 25.* The great preparation for life’s work, death, the coming of the Lord, the day of judgment, and heaven, is holiness.

CHAPTER VIII.

SOLOMON'S TEMPLE AND OUR BODY.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

“If any man defile the temple of God, him shall God destroy : for the temple of God is holy, which temple ye are.” *1 Cor. 3 : 16-17.*

“What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

“For ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's.” *1 Cor. 6 : 19-20.*

“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them;

and I will be their God, and they shall be my people." *2 Cor. 6:16.*

Here, in Paul's teaching, we find a beautiful simile in which Solomon's temple is used as a type. From it we learn some valuable lessons on how to obtain the experience of holiness, and the work done in that experience.

There are five important features in that beautiful temple and its dedication which pertain to our body and its entire consecration to God.

1. *The architectural plan.* It consisted principally of the wall, or outside structure, the holy place, and the most holy. This corresponds with our physical, mental, and spiritual being. We have an outer wall—a corporeal nature, consisting of flesh, blood, and bones. We have a soul, in its technical sense, embracing our mental faculties, those faculties by which we learn of material and worldly things. The intellectual principle. Through it we get our education. Then the spirit, which would correspond with the most holy place, that which knows God and understands

spiritual things. It seems in many places in the Bible, that soul and spirit are used interchangeably, yet, in reality, man is not a dual nature, but tripartite. Paul says: "I pray God your whole spirit, and soul, and body, be preserved blameless." *1 Thess. 5:23*.

2. *The temple dedicated.* The time came when this wonderful structure was to be dedicated to God; when human hands were to let go and God's sovereign ownership was to be recognized. In the sixth chapter of second Chronicles is the history of that great event. The people were gathered and great was the enthusiasm, expectancy and blessing.

There comes a time with the Lord's people when they hear the command for entire dedication or consecration of their bodies to the Lord.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." *Rom. 12:1*. This was written to "brethren," who knew the "mercies of God," and were "made alive from the

dead;" hence were capable of making an acceptable offering. The body being mentioned here, makes the offering very tangible and real.

3. *The dedicatory prayer.* In this prayer, found in second Chronicles, sixth chapter, we find four very important lessons in consecration:

(a) *Solomon "stood before the altar."* *Ver. 12.* We come with our gift before the altar. Christ is our medium of approach to God.

(b) *He "kneeled down upon his knees before all the congregation of Israel."* *Ver. 13.*

Here is the attitude of humility, and that before all the people.

The Lord is not confined to times or places, or attitudes, yet probably more people have received the filling of the Holy Ghost while kneeling than any other way.

How hard it is for some to come out before all the "congregation of Israel," and kneel down and make a dedication of themselves to the Lord!

(c) *He confessed God's perfect faithfulness.* *Ver. 14.*

Reader, have you made an entire dedication of yourself to God? Why not? Can you not say that God has always been faithful? His mercies have ever followed you. He has never failed you in any promise. If there has been failure anywhere, it has been with you.

Now, believe Him to be true at this time of dedication and that He will surely accept your offering and purify your heart.

(d) *He calls upon God, now to come in and take possession of the temple. Ver. 41.*

There comes a time when the whole consecration is made, and the act of faith only is left to complete the work on our part, and the believer should throw wide open the door and say: "Come in, Thou Heavenly Guest, and occupy my whole being, take complete possession, and have Thine own way."

4. *The result of the prayerful dedication.* "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory

of the Lord filled the house." *2 Chron.*
7:1.

Surely God is waiting to fill His temple. Like the air that presses outside the vacuum fifteen pounds to the square inch, and would get in, if it had a chance, so the Lord is pressing His claims and will come in and fill us if we, by faithful dedication and trust, give Him an opportunity. Would not the light which shines outside a dark room rush in and drive out all the darkness if it could get a chance? Let the Sun of Righteousness come in and eliminate all that dark spot in your heart, where inbred sin lies, and fill your being with His glory. God will not come into the heart to abide unless we entirely yield everything to Him and let Him cleanse us from depravity. Will He dwell where carnality is? Let us treat Him with as much respect as we would a dentist. We say to the dentist, "I want that tooth filled with gold." The dentist proceeds and begins to dig out the decayed spot. You might say, "Hold! that hurts; I want you to fill the tooth, not take my

head off." Nay, but the filling must come along with the cleansing of that tooth, otherwise it would not abide, neither preserve it. Brother, be willing to undergo the crucifixion; let the old man die, otherwise you cannot expect to be filled with the Holy Spirit and be preserved.

5. *It was sanctified and watched over.* "For now have I chosen and sanctified this house, that my name may be there forever: and mine eyes and mine heart shall be there perpetually." *Ver. 16.*

So, when God accepts our offering, He sanctifies it. "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." *Rom. 15:16.* And as the Lord said He would watch over that temple, so He will watch over us and will constantly be interested in us. Let us be very careful that we do not disappoint our Lord.

If we are bought with a price, as the Scriptures affirm, then we should recognize the rightful owner.

There is a sense in which we have nothing to give to God, for it is His

already. One may say he has ten thousand dollars, but "the silver is mine, and the gold is mine, saith the Lord." Another says, "I am rich in cattle," but "the cattle on a thousand hills are mine," says the Lord. One may boast of his broad acres, but "the earth is the Lord's and the fullness thereof." So our bodies are bought with a price and we should glorify God in them. And if we hold on to that which belongs to another party, we are robbers. "Will a man rob God?" If, then, it belongs to God, he has a right to direct, and use it, keep it, dispose of it, and nothing else has a right to it without His consent. Then what right has one to defile it with tobacco, making a smoke-house of it instead of a temple; filling it with nicotine and rendering it unfit for service or occupancy; allowing it to be a channel for lust; dressing it in a way which is contrary to God's word; or feeding it with food or drink which in any manner hurts to the knowledge of the individual?

Again, "what agreement hath the temple of God with idols?" How would

the idol Dagon look in God's temple? Is there an idol in your heart? Cast it out. Worship only God. Let Him occupy the whole being. A Hindoo, of high caste, wanted Christ to save him as he lay upon his deathbed. He willingly threw away all the cheap idols around the house, but no light came. Several days passed by and yet he was in darkness. Finally he called attention to a trunk or box in the corner of the room; said there was a little box down in the bottom of the larger one. He pulled out a small key from under his pillow and said it would open the little box. When opened, there was found a beautiful little golden god. When it was thrown away, the light broke in.

“The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.”

In looking at the experience of holiness from the standpoint of our bodies being the temples of the Holy Ghost, we find a beautiful harmony of all other Bible expressions of the experience. The

baptism of the Holy Ghost is clearly understood. Dedicate the body to God and the glory of God will fill the being.

What is perfect love? God is love, and if he fills us, we have perfect love, love without any alloy. What is heart purity? When God comes in to fill us, all impurity has to step out. Here we have an insight into sanctification. Sanctify means both to set apart and to make holy. We set ourselves entirely apart to the Lord; He accepts the gift and makes it holy. "For the temple of God is holy, which temple ye are." *1 Cor. 3:17*. Thus we find in this fact one of the highest expressions of holiness in God's word.

Again, we find the mooted question of when we are sanctified settled in this type.

1. Not in conversion, for the Apostle Paul urged the brethren to present their bodies a "living sacrifice."

2. Not at death, for our bodies are to be the temples of God here, and we are to glorify God in them.

3. Not gradually, by some process of

growth, for it is a gift to be received when our own gift is yielded entirely to the Lord. We cannot grow into a gift.

4. But, instantaneously. "The Lord, whom ye seek, shall *suddenly* come to his temple." *Mal. 3:1*.

GOD'S DWELLING PLACE.

The Lord has had three dwelling places on earth. The first was in the tabernacle, erected in the wilderness, and He took up His abode in the holy of holies.

"Thou that dwellest between the cherubims, shine forth." Then the Lord told David: "Why build ye not an house of cedar?" So, in time, the temple was built, and His second abiding place was in the temple. Where is it to-day? The tabernacle has passed away. The temple is no more. Dear reader, if we, as the temple of the living God, do not let Him abide there, He will have no abiding place in this world. Oh, for the abiding of the Holy Ghost!

In closing this chapter, notice how holiness is imbedded in the expression of the body—the temple of God. In the

latter part of the sixth chapter of the second epistle to the Corinthians is brought out the truth of God taking up His abode in us and our being separate from every unclean thing, and then is added, in the seventh chapter and first verse, which ought not to be separated from the preceding: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness in the fear of God.*"

CHAPTER IX.

THE HOLY ANOINTING OIL.

“And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

“And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

“And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

“And the altar of burnt offering with all his vessels, and the laver and his foot.

“And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

“And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

“And thou shalt speak unto the children

of Israel, saying, 'This shall be an holy anointing oil unto me throughout your generations.

"Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

"Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people." *Exod. 30:25-33*.

In this, one of the clearest of Old Testament symbols, we have consecration, sanctification, and qualification.

The act of anointing is emblematical of the sanctification or setting apart of that which is anointed, to the service of God, or to a holy use. At the inauguration of the priests and kings, this anointing oil was used, and also at the dedication of the tabernacle with its furniture, signifying the sacred or holy use to which they were consecrated.

Christ is called the Messiah, which means the Anointed, and the nature of His anointing is clearly spiritual with the Holy Ghost.

The anointing with oil is manifestly a type of the anointing of the Holy Ghost and this is conferred upon Christians who will fulfill the conditions of such a work. "But the anointing which ye have received of him abideth in you." *1 Jno. 2 : 27.*

As the articles or persons anointed in the Old Testament were thus consecrated to a holy use, and were brought in contact with the holiness of Jehovah, imparting to them a ceremonial holiness so as to fit them for holy ministrations, so, in this day, all Christians who will unreservedly consecrate themselves to the Lord may receive the unction or anointing of the Holy One, by which we are made partakers of His holiness, and receive the spiritual qualification for service, "sanctified, and meet for the master's use, and prepared unto every good work." *2 Tim. 2 : 21.*

We will notice a few points in this type of full salvation.

1. *Anointing and sanctification are linked together.* "And he poured of the anointing oil upon Aaron's head, and

anointed him, to sanctify him. *Lev. 8:12.*

So was the tabernacle and its furniture anointed and sanctified. In the very act of anointing, the person or article was ceremonially sanctified. Thus, when we consecrate ourselves wholly to the Lord, we receive this gift of the Holy Spirit, or anointing, and by that heavenly process are in reality sanctified.

Some may receive much more power for service than others, as God may see best, or can trust them with, yet all will receive more or less of this God-given preparation.

Much has been said and written about the anointing and the power for service. And surely it takes the anointing to qualify one for service. Some would make it a third experience to be sought for after one is sanctified. We would not throw anything in the way of anybody getting all the power or anointing he can, but we would encourage all who are not satisfied with their experience, to intelligently look into God's word concerning all experiences and not be misled by others' teaching or experience.

Surely the disciples, on the day of Pentecost, received the anointing for service. We all agree they received the baptism of the Holy Ghost, which was the power from on high. Were they not sanctified then? If not, when were they? Sanctification to them and the anointing came together. Again, Peter said Cornelius and his household received the Holy Ghost the same as they did on Pentecost, and further added, they were then purified in heart. Paul distinctly teaches that the qualification for service is sanctification. "If a man therefore purge himself from these, he shall be a vessel unto honor, *sanctified*, and meet for the master's use, and prepared unto every good work." *2 Tim. 2:21.*

As we use what power God gives us, He will trust us with more, but He has no power or grace to waste or to spoil us with. Some people, of course, have much more power when they get sanctified, than others. God may have different lines of work for them. All certainly have the Holy Ghost, but He may not manifest Himself to that degree through

some as through others. We should completely abandon ourselves to Him, and let Him have His own way in everything, and then, as He can trust us, He will turn on the power. Everyone should be thoroughly saturated with the Holy Ghost.

With this anointing the work will be more effective; the words, how they will sink into the hearer's heart! Without it the most eloquent words will fall to the ground futile, while with it even the "unlearned and ignorant" may awaken sinners to repentance and stir the hearts of their hearers. Oh, thou heavenly unguent, come and qualify us for life's blessed service, and make us indeed soul-winners.

2. *It was not to be poured upon the flesh or upon a stranger.* The precious experience, of which the holy oil is a type, is not for the sinful state, or for fleshly lusts. Jesus said, concerning the gift of the Holy Ghost, "whom the world cannot receive." It is not for sinners. Sinners may receive pardon when they confess and forsake

their sins. Believers may receive the anointing of the Holy Ghost by yielding all into His hands and taking Him by faith. It is not to be consumed upon our lusts. Some seem to want holiness that they may be happy. They want some other's experience. Get the Holy Ghost for purity and power, and then you will be happy and holy, and have an experience that will just fit your individual case. It is not another's experience that you need, any more than his nose on your face, or his head on your shoulders. The nose you have fits your face better than your neighbor's nose would, and what you need is not another's experience, but the same Holy Ghost. He will just fit your individual case and help you right where help is needed, and strengthen you where you are weak and gladden you when you are unhappy, and will supply your every need.

3. *It was not to be imitated.* God's special command was for the people not to compound any like it. Surely this teaches us that in this heavenly and holy unguent is something that has no human

counterpart. It comes from heaven. It is purely God-ordained and God-given. It cannot come from earth by heredity, training, education, or culture. All these are good, but one may have them all, and lack this gift of God. But imitations do exist, or rather experiences purporting to be this "power." Wild-fire, fanaticism, ignis fatuus lights, saying "Lo here and lo there," draw some from the true course and wreck their usefulness, if not their souls.

The line of high spirituality and fanaticism may run close together, and one should closely watch and know that the Spirit, word, and providence of God concur before running after new things. God says, "Grow in grace and knowledge." But he that simply grows in grace and not in knowledge, will soon turn into a fanatic. Holiness has suffered in many localities by those who have shot off on tangents and tried to imitate this holy anointing.

4. *It was holy unto the Lord.* It is not for man's pleasure or secular profit. Many are crying for the power, which is

right, if only the glory of God is in view. But with some does it not savor of the secular? Do they not want to be somebody? How much they could do if they only had the power! What great men they might be! Beware of the Simon Magus kind. This blessing is not for common use; only for God's glory.

5. *Specific directions are given by the Lord in regard to its obtainment and use.* The Lord has not left us in the dark, to follow some cunningly devised fable, but has given clear, special teaching on the obtainment of this full salvation, and how to keep it. Will not [the reader search the Scriptures and get the rich blessing from the Divine chemistry?

6. *It was always to be throughout their generations and always the same.* Holiness unchangeable and forever! "Holiness becometh thine house, O Lord, for ever." *Psa. 93:5.* This is the Holy Ghost dispensation. It was ushered in by the Pentecostal anointing. Heaven is interested in its continuance throughout our generations. Shall we perpetuate it? How many have let it pass

into disuse! Thank God, in these last days it is being revived and the holy oil is being poured in rivers of blessings, bringing joy, and gladness, and victory, and glory to multitudes.

7. *It was fragrant.* What a lasting perfume must have come with that holy ointment! Would we have our lives fragrant, throwing out the sweetness of love and filling our surroundings with the perfume of purity? Get the anointing of the Holy Ghost. Let its aroma dwell in your hearts, abide in your home, fill all the neighborhood, and permeate the church.

8. *It makes the face to shine and brings gladness.* No more long faces darkened by the cloud of discontent, saddened by the sorrows of sin, but effulgent with the upper-world glory, bright with the beauty of holiness. "Oil to make his face to shine."

Heavenly anointing! May the fresh oil daily gladden our hearts, strengthen our faith, purify our hearts, and qualify us for the Master's service.

CHAPTER X.

THE NAZARITE.

“And the Lord spake unto Moses, saying,

“Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord:

“He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

“All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

“All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the

*Samson
Samuel
Hiramiah
Hiramiah*

Lord, he shall be holy, and shall let the locks of the hair of his head grow.

"All the days that he separateth himself unto the Lord, he shall come at no dead body.

"He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.

"All the days of his separation he is holy unto the Lord." *Num. 6:1-8.*

This is a striking, typical representation of a holy life. It shows a practical symbol of that double separation coincident with a life fully devoted to God. Surely, a symbol thus regulated by the Lord must have made a profound impression upon all its participants. In it we can see clearly set forth the leading features of a consecrated life.

This life was the freewill choice of the individual, thus producing an interesting type of a holy life, which is the voluntary choice of the child of God.

The Nazariteship involved three things:

1. *Abstinence from every product of the*

vine and strong drink. The intoxicating quality of the grape that gets such a hold on the man is a proper representative of sin, which has such a deadly grasp upon the sinner, which so unbalances and corrupts the soul.

Therefore every part of the vine is thus prohibited—analogous with the prohibition of sin in every detail. A slight *voluntary* deviation from God's will proves a corrupt heart as clearly as a greater sin. God does not let down the bars and permit one to sin "just a little." One may deviate from the perfect law in his ignorance and not break the connection with heaven, but to voluntarily step aside in the smallest detail, brings guilt and condemnation.

2. *Refraining from cutting the hair.* It seems that the growth of the beard indicates manhood, and the unshorn head signifies strength. Samson was strong till his hair was shorn. The voluntary refraining from cutting the hair, then, would signify the constant yielding to God of all our redeemed powers, and the incoming of the power of God into the

consecrated life. Samson was a Nazarite unto God from his birth. The Spirit of the Lord came upon him mightily. Mighty were his deeds of strength and valor. If we want the Spirit of the Lord to come upon us mightily, enabling us to "do exploits," we must dedicate all our powers unreservedly to Him and let Him come into our hearts and lives and control and use us. The association of manhood in the Nazarite presents to us the thought of perfection in the Christian life. Some are yet babes, and "have need of milk, and not of strong meat." "But strong meat belongeth to them who are of full age." (Margin, perfect.) *Heb. 5:14.*

3. *Avoiding every contact with dead bodies.* Dead bodies are the victims of death. Death carries with it a separation. Here it is the separation from life. The body separated from the spirit. Contact with the dead brought ceremonial defilement.

Everything separated from God is dead. Sinners are "dead in trespasses and in sins." Institutions, business,

pleasures, positions, everything that has not the life of God in it is dead. The true Nazarite must be free from them all. A business not sanctioned by the Lord must be avoided. Pleasures not for the glory of His name are not innocent. Institutions not actuated by the will of God must be denied. Here we might mention the affiliation with secret fraternities which involve an unequal yoking together with unbelievers. Are you mixed up with secret societies? "Come out from among them," "there is death in the pot." Surely the spiritual Nazarite will avoid such contact with the dead. "Let the dead bury their dead," but let the consecrated child of God devote himself to the service of the living God. The word Nazarite means, "one separated." Let us thus be separated.

The Nazariteship further symbolizes the sanctified life :

First. *In its double separation.*

He was not only separated *from* certain things, but he was separated *unto* the Lord. Every sanctified child of God is thus doubly separated. We see it por-

trayed in *Rom. 12 : 1, 2*. He is separated entirely from the world, and entirely unto the Lord. Presented unto the Lord and nonconformed to the world.

Second. *"All the days of his separation he is holy unto the Lord."*

God pronounced him holy so long as this double separation continued.

Just so long as we voluntarily keep ourselves entirely dedicated to the Lord and separated from all that God forbids, we retain holiness. May it ever abide.

Third. *If, by any means, this Nazarite-ship should be broken, a way was provided for his return and purification.*

Many ask the question, "If one lose the experience of holiness, can it be obtained again?" Thank God, in the divine economy, if one should forfeit this blessed life, he may find his way back. It is a sad and very dangerous thing to so act, or fail to act, that one should lose the experience of purity; but in the goodness and mercy of God, he need not utterly perish, but return in God's appointed way, and receive again the blessed seal of divine approval.

Reader, are you cut loose from all known sin, devoting all your redeemed powers to God, living apart from everything that has not the life of God in it? Are you fully separated in that double sense, and enjoying the blessed fullness of a holy life? Are you a spiritual Nazarite?

CHAPTER XI.

THE YEAR OF JUBILEE.

Lev. 25.

Every fiftieth year, on the day of atonement, after sending away the scape-goat into the desert, there was ushered in by the blowing of the trumpet all over the land, the year of jubilee. This was a season of great rejoicing and multiplied blessings to the people.

It shadowed forth the great double work of salvation through our Savior. This is the time which is spiritualized in prophecy in *Isaiah 61:1, 2*, and to prove that it was typical of Christian experience, we need only to refer to *Luke 4:17-21*. "And there was delivered unto him (Jesus) the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

"The Spirit of the Lord is upon me,

because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

“To preach the acceptable year of the Lord. * * *

“This day is this scripture fulfilled in your ears.”

Christ made atonement for us on the cross, bearing the sins and depravity of the whole world, and then said, “It is finished.” And now it should be sounded all over the world that liberty, and blessing, and rest, and holiness have been purchased, and every one should avail himself of this blood-bought jubilee.

The twenty-fifth chapter of Leviticus clearly sets this figure before us, from which we draw two very important lessons. Two classes of people derived rich blessings from the heaven-appointed jubilee, and each typical of two classes to-day.

We will first notice those who were in trouble and bondage.

1. *Captives set free.* The prison doors were opened and all captives stepped out into the sunlight of liberty.

Christ has come to set the captives free. Through the atonement every imprisoned sinner has a right to step out into his heaven-bought liberty.

2. *Slaves were emancipated.* Those who were in bitter servitude could now be free from their bondage, and enjoy personal freedom.

Thank God for an emancipation proclamation issued eighteen hundred years ago, giving every slave of the devil an opportunity to step out of his shackles and breathe the pure air of freedom. Yet, how many there are who continue in their slavery, the servants of sin and Satan, not accepting their liberty when offered them!

3. *Debtors were freed from debt.* The tight hand of the oppressor was loosened and the debtor could now breathe freely.

Who could pay his debts to God? Who could satisfy the demands of justice? Were it not for our spiritual jubilee, who could hope to get out of such debt?

Sinners sometimes boast of their morality, and among their righteous deeds they claim to pay their debts. But do they? Every day deepens their debt to God. They do not pay it; they cannot pay it. So we are taught to pray "forgive us our debts." Turn the debt over to God, confess your inability to extricate yourself from sin and plead His pardoning mercy, and God will look down upon you through Christ, and forgive. The question frequently arises, "How can God be just and at the same time, justify the sinner?"

A certain judge had a man brought before him for an offense. The man proved to be a friend of his. His heart naturally went out for him, and he fain would have released the prisoner. But it was not a question of his desires, it was one of justice. He fined him to the full extent of the law and then turned around and paid it himself. The penalty has been placed upon sin, but Christ paid it in His own death. But even that will not avail the sinner anything unless he claims his redemption.

4. *A glad home-returning of those separated from their families.* Those who, by reason of servitude, were kept from home, had now an opportunity of returning.

Wanderer from the Father's house, did you know that we were in the year of jubilee, and that you have a right to return to the parental roof from which you wandered? Come back to the family of God; for He is married to the backslider.

While this figure teaches us the blessings that come to the sinner through the atonement of Christ, it also prefigures the sanctified life in store for those who have been released from the thralldom of sin.

There were those who were not in bondage, yet who had the fullness of the jubilee blessing.

We find that as there were four distinct features in connection with those in bondage, there are also four important illustrative truths symbolizing the sanctified life.

1. *It was a year of holiness.* "For it is the jubilee; it shall be holy unto you." *Lev. 25:12.* Christ has not only

purchased forgiveness, but holiness. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." *Heb. 13:12.*

2. *It was a year of rest.* Rest for the land, rest for man and beast. How significant of the "rest" spoken of in the fourth chapter of Hebrews! Rest from all the uprisings of carnality. Rest from the worrying cares of life. Rest from all our doubts and fears. Rest, sweet rest.

3. *A year of fullness and satisfaction.* "And ye shall eat your fill." *Lev. 25:19.* A type of full salvation. "That ye might be filled with all the fullness of God." *Eph. 3:19.* "For he satisfieth the longing soul, and filleth the hungry soul with goodness." *Psa. 107:9.*

4. *Inheritances restored.* "In the year of this jubilee ye shall return every man unto his possession." *Lev. 25:13.* That property which was lost through misfortune was restored, and every man could, after being liberated, receive his possession.

Here we find the symbol of the "second blessing." Those in bondage had to be

free first before they received their restored inheritances.

Thank God for a present restoration of our inheritance! We have a right to claim our inheritance which, through the fall, was lost and through Christ is regained. "In whom (Christ) we have obtained an inheritance." *Eph. 1:11*.

"That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." *Acts 26:18*. First forgiveness, then inheritance with the sanctified.

But who gets the inheritance? The heirs, of course. Then be sure that you are first a child of God, a proper heir. Prove your identity as an heir and then claim your part in the inheritance.

This blessing of the year of holiness, the year of rest, of fullness and satisfaction, was for all the people; for those who were in bondage before, as well as those who were not in bondage. But all who were in prison had first to be set free; those in slavery must first be liberated; those in debt must have their debts canceled, and those away from home must first return.

So the blessing of sanctification is for all the people; but before the sinner can receive this holiness, and rest, and fullness, he must first be set free from his imprisonment and slavery, he must have his debt of sin blotted out. If he is a backslider, he must first come back to God and God's family. Then may one expect to enter in upon the life and blessing of the jubilee of full salvation.

CHAPTER XII.

THE EDENIC STREAM.

“And the Lord God planted a garden eastward in Eden; * * * And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads. The name of the first is Pison: * * * And the name of the second river is Gihon: * * * And the name of the third river is Hiddekel: * * * And the fourth river is Euphrates.” *Gen. 2 : 8-14.*

This beautiful garden of the Lord, from which gushed forth the fourfold stream to water not only the garden, but the surrounding country, symbolizes the experience of full salvation.

Isaiah prophesied that the Lord would make the wilderness of Zion like Eden, and her desert like the garden of the Lord. *Isa. 51 : 3.*

He also prophesied: "And thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Isa. 58 : 11.

Paul says: "Ye are God's husbandry." (Margin, tillage.) *1 Cor. 3 : 9.*

Literally, it is God's farm, or garden. Every Christian should be the Lord's garden. From the garden of Eden flowed the great fourfold stream of refreshing waters, so symbolical of the outflow of the sanctified life. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive." *Jno. 7 : 38, 39.*

This upspringing, outgushing, overflowing experience is what tells on the thirsty world around us, and waters the dry and dreary desert wastes.

Sanctification is the river experience.

"There is a river, the streams (like the Eden streams) whereof shall make glad the city of God." *Psa. 46 : 4.*

"And a man shall be * * * as rivers of water in a dry place." *Isa. 32 : 2.*

This Eden stream was one stream, but soon spread out in different directions. Sanctification starts in with the individual, but cannot be self-contained. It must be a blessing to others. It must branch out.

The Eden stream spread into four great rivers, and watered four great countries. The number four seems to be the human number, and represents mankind. We read of the "four quarters of the earth," *i. e.*, the people everywhere. Thus our experience is not to be self-centered, but should spread out to the people, to the four quarters of the earth. We should be witnesses in Jerusalem (at home) and to the uttermost part of the earth. Holiness consists of purity and power. Purity for the individual. But shall it stop there? No. Branch out and be a blessing to mankind. Purity for me, and power so I can reach others. Some people make a great mistake, and are apt to get a very selfish experience. They look only for the purity, the cleansing; while they should also have in mind this great, lost world, and seek for the

baptism of the Holy Spirit, which produces purity, and thus be qualified to flow out, like Eden's rivers, and water the barren wastes all around.

These four rivers are very significant in their names.

I. PISON.

Pison signifies *over flowing, freely flowing, flowing stream*. It is the overflowing experience that blesses the world. David said: "My cup runneth over." He had the Pison experience. If our cup never runs over, we will never amount to much in saving the world.

2. GIHON.

Gihon means, *gushing forth, breaking forth, as from a fountain*. Here we have the outgushing of holy raptures, as if the pent-up emotions of the soul could not be contained, but must break forth in song and shout, and heavenly laughter. Isaiah says to "cry out and shout." David gives license to leap, and dance, and clap our hands, and sing, and praise. Let Gihon come forth! "Quench not the spirit." The world and the church need this stream of holy joy. Pen it up, and

it will stagnate; let it out, and it will water your soul, and the country around.

3. HIDDEKEL.

Hiddekel denotes *activity, rapidity*. Holiness sets things in motion, rapid motion. Activity characterizes the sanctified life. When Isaiah got the blessing he said: "Here am I, Lord, send me." Paul traversed land and sea. Even the lay members, after Pentecost, "went everywhere, preaching the word." Brother, have you Hiddekel's stream running through your soul? or have you a sit-down-and-do-nothing religion? When one gets sanctified, he can work faster, walk faster, and believe faster. It sets in motion every power of his spiritual being; his eyes are quick to see, his ears quick to hear, his tongue quick to speak, his hands, and feet, and brain, and all, are ready to do and go at his Master's bidding.

Come thou, heavenly Hiddekel, and make me more active and rapid in the things of the Lord.

4. EUPHRATES.

Euphrates carries the idea of *sweetness*

and *fertility*, as "*sweet water*" and "*fertile river*." In this we find shadowed forth the sweetness and fertility of the sanctified life. A sour holiness is a sham holiness. And a holiness that does not bring forth fruit is a nonentity. This is the greatest stream of the four. In fact, sometimes, instead of mentioning the name, it is simply called "the river," as "from the desert unto the river." It does not imply that there are not other rivers, but this is the greatest, the most important.

Holiness is expressed by different terms. We read of "the promise of the Father." Not that there is no other promise, but this promise of the Holy Ghost is the greatest, it is THE promise. Oh, for the baptism of sweetness, that shall flow out from our lives, and bring forth fruit unto holiness! Let the Euphrates flow through you, and over you, and around you, and from you, and out into this dark world.

May heaven's fourfold current of full salvation overflow our souls, and burst forth from our hearts, and set the wheels

of our being in rapid activity, and preserve us in the sweetness of perfect love, and thus enable us to bring forth fruit abundantly!

CHAPTER XIII.

PENTECOST REQUISITES.

“Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

“And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee:

“And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there.

“And thou shalt remember that thou

wast a bondman in Egypt." *Deut.*
16:9-12.

On that memorable occasion when the faithful few were assembled with one accord in the upper room in Jerusalem, words were uttered which were never recorded, thoughts which never found their way to print, and actions which never came into the annals of religion. But they spoke, and thought, and acted. If we should attempt to put into writing to-day some of their unrecorded thoughts and words, would the reader think it all conjecture? Let us see if the Bible will sustain us in approximating such a thing. We are sure that their custom was constantly to call attention to all the Scripture bearing upon those immediate times and occasions. They were always on the alert for such Scriptures. While in that upper room, Peter called their attention to two portions of the Psalms, bearing upon the case of Judas.

May we not suppose that such a train of thought and expression as this might have come from Peter?

"Men and brethren, we are here with

one accord in this upper room, in obedience to the command of our risen Lord. We are tarrying for the express purpose of receiving the promise of the Father: the power from on high. This is the very time of year for the feast of Pentecost; it is almost upon us. The Scriptures teach us, in connection with that event, that we should come with a freewill offering and give it unto the Lord, according as He hath blessed us. This baptism of the Holy Ghost, for which we are praying and waiting, must be received upon conditions. We need not expect it unless we fulfill this Pentecost injunction, and thus give ourselves entirely into His hands, a whole freewill offering, to be, to do, to suffer; to go anywhere, to do anything, to be anything, to say anything, to suffer anything for Him. Let us then make such a dedication of ourselves forever into His hands, in accordance with this Scripture, that we may thus have faith which will secure for us this precious gift." It is very probable that their thoughts were directed to the Scriptures of Deuteronomy, sixteenth

chapter, bearing upon the occasion of Pentecost, seeing that they were upon the very threshold of that event. And they certainly did give themselves a willing offering to the Lord, or they never would have received the gift of the Holy Ghost. If one to-day will follow the spiritual application of the Pentecost injunction, he will as surely have a personal Pentecost as that God exists.

This offering, at the feast of weeks, is a most perfect and fitting type of our offering for the baptism of the Holy Ghost. As we present the details of this service, if you, reader, have not already fulfilled it, will you not do it as you read?

I. THE OFFERING.

I. *It was a freewill offering.* "And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering." God loves a freewill offering, a freewill service.

"Who then is willing to consecrate his service this day unto the Lord?" *1 Chron. 29:5.*

We are told in Psalms 110:3 (R. V.) that the Lord's people shall be "freewill offerings" in the day of His power.

When one performs a service willingly and joyfully he will do it better, and more of it.

We heard of a farmer who would not hire a man except he was a whistler. A man who whistled was cheerful, and a cheerful man would do better service than one who was not. A tailor had several employes at work. A man next door was accustomed to play the violin. He noticed that when the violinist played quick, lively, cheerful music, the men worked quickly and lively, but when he played slow and dirge-like tunes the men worked accordingly. So the violinist was hired to play quick music, that the men might bring in better returns. The cheerful, freewill service is the only acceptable kind with the Lord.

2. *It was to be a sufficient offering.* The word "tribute" reads in the margin, "sufficiency." Thus, we see that it was to be sufficient. Insufficient offerings do not bring Pentecost. Keeping back part of the price will keep back the Holy Ghost and put death in His place. God knows when it is sufficient, complete.

Many inquire how one can tell when all is given up. If you do not know that all is given up it is because it is *not* all given up.

If I knew I had only ten dollars, and desired to give it to a friend, with all future money I might receive, I certainly could tell if I gave it away and also signed a contract concerning the future. First, give all you can think of. Say, "Here, Lord, I dedicate to Thee my hands to work for Thee, and minister to the good of others; to write letters, to give tracts, to shake hands to the glory of God. Here are my feet, to walk in Thy ways, to run on missions of mercy, to carry glad news to the perishing. My eyes, to be single to Thy glory, to watch for opportunities for Christian service. My ears, to hear for Thee, to hear Thy still small voice directing me in the right way. My voice, to speak for Thee, to witness for Thee, to be used in Thy service in public and private, to speak and pray in public, to be the mouthpiece of the Lord. My talents for Thee; they shall not be wrapped up in a napkin, but occupied for

the Lord. My time, to be spent in a manner pleasing to Thee. My money, to be used only with Thy approbation. My reputation in Thy hands, not what will the people think of me, but what Thou wilt think. My will yielded to Thee. Thy will and not mine be done. Thy will concerning my family, my friends, my property, my future, my all. All I can think of I yield to Thee, my whole body, soul, and spirit, to be forever Thine. In addition to this, O Lord, I yield to Thee all I cannot think of. All that may come up in the future, whether it be joy or sorrow, prosperity or adversity, health or sickness, gain or loss, life or death, Lord, I subscribe to Thy will to the end of my days." Reader, you will find that this unknown bundle in your offering will prove to be larger than the known; but yield all, and when it is sufficient you will have the conscious assurance of that fact. May the Holy Spirit now help you to make a sufficient freewill offering.

3. *It was an offering given unto the Lord.* "Which thou shalt give unto the Lord thy God." The proper consecration

is a dedication unto the Lord, instead of unto some institution or service. Some consecrate themselves to the ministry, some to missionary work, some to temperance work, or to the church. All this may be very well, but there is a far better and a more Scriptural method of consecration, and that is, "unto the Lord." "But yield yourselves unto God." *Rom. 6:13*. "Present your bodies a living sacrifice, holy, acceptable unto God." *Rom. 12:1*. "But gave their own selves to the Lord." *2 Cor. 8:5*. "Now the body is for the Lord." *1 Cor. 6:13*. "Glorify God in your body, and in your spirit, which are God's." *1 Cor. 6:20*. "And who then is willing to consecrate his service this day unto the Lord?" *1 Chron. 29:5*. There is a wide difference between consecrating unto the Lord and to the Lord's service. The first is to a person, the latter to a work. The first is good in sickness or health, ability for work or inability; the latter is good while health or ability remains to perform service. If one is simply consecrated to the Lord's service, the time may come

when he cannot serve; he may be upon some bed of affliction, and unable to perform any service, but if he be consecrated unto the Lord, he is all the Lord's and still in His hands and on His hands whether he can work or not, and the Lord must look out for him. Reader, give yourself entirely to God—a sufficient freewill offering, and He will place you in that service where you can best glorify Him, whether it be in the ministry, missionary work, or any other good work, and rest assured you will be on His hands to care for you and keep you through to the end.

4. *It was to be according to ability, or as the Lord had blessed them.* “According as the Lord thy God hath blessed thee.” How good God is! He never requires impossibilities. His commands never transcend our ability to perform. No one can yield to Him more than he has, and the Lord does not require more. One may give to God much more than another, but only because he is able; he has been blessed more. In the Jewish offerings, if one were able to offer a bullock, a bullock he must offer,

and could not be released by offering a goat. If only able to offer a goat or a sheep, that he must offer, and could not beg off with turtle doves. But any one could afford doves or pigeons, for he could go out and catch them, and the Lord required so much from all. Each one as he is able. When the Magi presented to the child Jesus their gifts of gold, frankincense, and myrrh, it was the products of their own country. What the Lord had favored or blessed them with, those things they honored Him with. So we are to yield to the Lord the products of our own being. What He has favored or blessed us with, these things we must honor Him with, by making Him a present of them. Has He blessed you with a body, dedicate it to Him to be the temple of the Holy Ghost. Has He blessed you with feet, walk in His ways. Has He blessed you with hands, use them in His service; eyes, have them single to His glory; ears, have them open to His voice; tongue, be thou His mouthpiece, and speak only as pleaseth Him. Have you talents, "occupy them till He come." Have you

this world's goods, "honor the Lord with thy substance." Does He bless you with more time, "redeem it, for the days are evil." Has He given you a will, swing it over into His loving will, and say, "Thy will be done." Have you a mind to think, then "think on these things." We have no right to do as we please with ourselves. We should recognize God's ownership and let Him possess us and manipulate our lives as pleaseth Him. He has a right to us. What one has bought and paid for he has a right to. Christ has bought us and paid the price in His own precious blood. Therefore, Christ has a right to us. Shall we withhold from Him His rights? "Will a man rob God?" Reader, give God a chance with you and the heavenly baptism will come sure and soon.

II. MANNER OF OFFERING.

1. *They were to come with rejoicing.* "And thou shalt rejoice before the Lord thy God." This was literally true with the disciples tarrying at Jerusalem. They "returned to Jerusalem with great joy, and were continually in the temple,

praising and blessing God." *Luke 24:52, 53.* In observing this feast of weeks the Jews could well rejoice over three things: The past; for God's great deliverance from Egypt, His care over them all along the way, and His continual outstretched hand of blessing. They could rejoice in the present, for their being spared, and for God's mercies, material and spiritual, and for a God who was interested in their behalf. And also over the future, for the blessings in store for them, and which God had promised. So with the believer seeking his Pentecost. He should come rejoicing over the past, to think of his great deliverance from his sins, the blessings which God has showered upon him all along the path of life. He should rejoice over the present, to know that God has spared him to see this day, and to know that up to this date he is still trusting his Savior. He should rejoice over the future, to think of the great fullness of God which he is now going to receive by faith, and for the life of more usefulness he will necessarily see.

2. *They were to come with love.* One common rejoicing together. Love to son, daughter, servant, Levite, stranger, orphan, and widow. No enemies, no hard feelings, no grudges, all on good terms. Reader, if you ever expect God's favor you must forever cease thinking evil of your neighbor. No man can be right with the Lord and wrong with his neighbor. You cannot be in with Him and out with another. Be sure that you love everybody before you come expecting the Pentecostal baptism.

3. *They were to come with humility.* "And thou shalt remember that thou wast a bondman in Egypt." This certainly was enough to keep them humble. Slaves in Egypt, and would have been slaves yet but for Jehovah's outstretched arm. Remember, do not be boastful or proud. What you are, and where you are as a Christian, is only through the Great Deliverer. So we are to come humbly. We are to remember our thralldom in the devil's kingdom. And we would have been there yet had not Christ delivered us. All we are in our

present state, is only through Him. We have nothing to boast of except through Him. Evermore keep us humble.

III. THE STATE OF HEART.

This must not be overlooked. They were out of Egypt. They had been freed from bondage.

No one can receive the Pentecostal blessing till he is first out of Egypt; or, in other words, first regenerated. The disciples at Jerusalem were converted prior to Pentecost. Do unsaved people have great joy, and continually praise and bless God? Christ said in *John 17*, that the Father had given them to Him and they had kept His word. That they were not of the world, and because of that the world hated them. That none of them was lost but Judas, and if one is not lost he must be saved. Surely the disciples were out of Egypt. And, reader, before you can hope for a personal Pentecost, you must know first that you have a clear evidence of your acceptance with God, in the pardon of your sins. Settle first your identity as a child of God if you want to have "inheritance among them which are

sanctified by faith." *Acts 26:18*. The heir must prove himself to be the heir before he receives his inheritance. In all the instances where the baptism of the Holy Ghost is mentioned it was upon the children of God, and not upon the world.

In closing these lines on Pentecost prerequisites, there is one thing I have intentionally left out, for a closing thought.

Notice the expression, "freewill offering of thine hand." If you will look up the word consecration in the Old Testament, you will find often, in the margin, that it gives the Hebrew meaning "to fill the hand." Consecration means, literally, to fill the hand. The sinner, in coming to God for pardon, does not consecrate, does not come with his hands full, but empty-handed. He is full of "wounds, and bruises, and putrifying sores" (*Isa. 1:6*), and whatever he would touch to fill his hand (consecrate) to the Lord, he would defile. "Cleanse your hands, ye sinners." *Jas. 4:8*. For pardon he comes empty-handed; he throws up his hands and makes an unconditional

surrender, feeling sorry for his sins, confessing the same and forsaking them, calling on God to forgive him. Having found pardoning and regenerating grace, he feels now that he has something to give to the Lord. He wants to consecrate to Him all his redeemed powers. He apprehends (to grasp with the hand) his body, a living sacrifice now, with its members, his time, talents, earthly store, influence, will, all he can think of, and all he cannot think of, and thus filling his hand, he offers it all to God, who gladly accepts it, fulfilling the promise "that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." *Rom. 15:16.*

Dear reader, let me ask you, have you received the Pentecostal fullness yet? If not, will you not offer yourself now to be His, entirely, forever more, and then trust Him to fill you with Pentecostal fire? Amen!

CHAPTER XIV.

THE PRIESTHOOD AND BURNT OFFERING.

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

“He taketh away the first (the type), that he may establish the second.” *Heb. 10:1, 9.*

In this chapter of the Old Testament shadow and New Testament substance, we may find a succession of steps which bring the believer to an intelligent appreciation of his work in the blessing of sanctification and the Lord's blessed acceptance and full cleansing.

I. THE PRIESTHOOD.

There were priests then. “Therefore thou and thy sons with thee shall keep

your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift." *Num. 18:7.*

There are priests now. "Unto him that loved us, and washed us from our sins in his own blood,

"And hath made us kings and priests unto God and his Father." *Rev. 1:5, 6.*

As there was, in the old dispensation, a service of the priesthood ministering at the altar, so is there to-day.

2. THE DUTY OF THE PRIESTHOOD.

Their duty was, in part, to offer sacrifices. "And thou shalt say unto them, 'This is the offering made by fire which ye shall offer unto the Lord.'" *Num. 28:3.*

Our duty is to offer sacrifice. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." *1 Pet. 2:5.*

As it was incumbent upon them to offer sacrifices then, so it is with us to-day.

3. THE SACRIFICE.

Their sacrifice was some animal. "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish.

"And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

"And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtledoves, or of young pigeons." *Lev. 1:3, 10, 14.*

Our sacrifice is our bodies, ourselves. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." *Rom. 12:1.*

We find, in the foregoing sacrifices, that God requires of men according to their ability. In the Jewish sacrifice there are mentioned three different animals—those of the herd, the flock, and the fowl. But it was not optional which of these should be offered, it was according to their ability. If one were able to

offer one of the herd, he was not permitted to get off cheaper with one of the flock. If he could offer a sheep or a goat, that he must offer, and a dove would not be acceptable. But some could offer from neither the herd nor the flock, for they were poor; but anyone could secure a dove or a pigeon. In this we see the goodness of God, for His commands are never burdensome.

So in our living sacrifice, it is not more than we have, but simply what we have; not another's body, but our own body, ourselves. No one is required to give more than he is able.

Notice again, that those sacrifices had to be sound, free from blemishes, and no part lacking, or they were not acceptable. So must we be sound, not defiled by sin, having our transgressions all forgiven, a living sacrifice, and no part lacking in our offering, nothing left out. Again, each burnt offering had to be placed upon the same altar, in the same way, upon the wood that was upon the fire that was upon the altar. This brought all to a

common level—the rich, the middle class, the poor, all came the same way. Holiness is a great leveler. All must come alike.

4. THE ALTAR.

Their sacrifice was placed upon an altar.
“And the priests, Aaron’s sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.” *Lev. 1:8*. This was the offering from the herd, but that from the flock or fowls was placed upon the same altar, and in the same order. The altar was their medium of approach to God, and made their sacrifice acceptable through that channel.

Our sacrifice is placed upon an altar.
“We have an altar, whereof they have no right to eat which serve the tabernacle.” *Heb. 13:10*. Jesus said: “Whoso eateth my flesh, and drinketh my blood, hath eternal life.” *Jno. 6:54*. But those who yet served the tabernacle did not believe in Jesus, consequently did not eat or partake of his flesh, so then “we have an Altar (which is Christ), whereof they have no right to eat which serve the tabernacle.”

Again, in *1 Pet. 2 : 5* it says "to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

As the Jewish sacrifice was acceptable to God by their altar, so our sacrifice is acceptable to God by our Altar, or Jesus Christ.

5. THE ALTAR SANCTIFIES.

Their altar sanctified their gift. "For whether is greater, the gift, or the altar that sanctifieth the gift?" *Matt. 23 : 19.*

"And it shall be an altar most holy: whatsoever toucheth the altar shall be holy." *Ex. 29 : 37.*

The Jewish altar, being ceremonially sanctified, and pronounced so by the Lord, was much greater than the gift, so it ceremonially sanctified that which was placed upon it.

Our Altar sanctifies our gift. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." *Heb. 13 : 12.* Our Altar, so much greater than our gift, is able, and willing, and ready to sanctify every living sacrifice which is placed upon Him.

Thus we find, in summing up this truth that in the old dispensation of types and shadows, there were priests, and in the present dispensation there are priests. Their duty was to offer sacrifices, and our duty is to offer sacrifices. Their sacrifice was some animal, our sacrifice is ourselves. Their sacrifice was placed upon an altar, and ours is placed upon an altar. Their altar was made with hands, and was their approach to God; our Altar is Christ Divine, and through Him we come to God. Their altar ceremonially sanctified the gift; our Altar in reality sanctifies our gift.

Reader, have you in reality placed your whole being upon the Altar in entire consecration to God? If not, do so at once, if you are a child of God. Take your hands off, and then swing out into the will of God, and believe that "the Altar sanctifieth the gift."

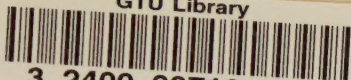
"Nor bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

“ Jesus, thy blood, thy blood alone,
Hath power sufficient to atone.
Thy blood can make us white as snow,
No Jewish types can cleanse us so.”

THE END.



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